

Basic Qur'ānic Arabic Grammar

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Introduction

The Arabic Alphabet

The Arabic letters of the alphabet حُرُوفُ التَّهْجِيّ are twenty-nine in number, all of which with the exception of *alif* are consonants.

The consonants are divided into two groups:

1. a) The sun letters الحُرُوفُ الشَّمْسِيَّةُ:

ن ، ل ، ظ ، ط ، ض ، ص ، ش ، س ، ز ، ر ، ذ ، د ، ث ، ت (14)

b) The moon letters الحُرُوفُ الْقَمَرِيَّةُ

ي ، ه ، ء ، و ، م ، ك ، ق ، ف ، غ ، ع ، خ ، ح ، ج ، ب (14)

When the noun or adjective defined by the article *أل* , begins with one of the sun letters, the article is passed over in pronunciation and assimilated to the sun letter which is written with Shadda, e.g.:

النُّورُ ، الظُّلُمَاتُ ، اللَّيْلُ ، الشَّمْسُ ، الرَّحْمَنُ

The article *أل* is not assimilated to a moon letter, e.g.:

الْوَدُودُ ، الْحَكِيمُ ، الْيَوْمُ ، الْغَفُورُ ، الْعَبْدُ

2. Alif *ألف* "ا" has three uses: a) it may be used for prolongation and indicates a long "a", e.g. بَا ، يَا ; it is sometimes written as a small alif above the consonant, e.g.: لَكِنَّ ، اللَّهُ ، ذَلِكَ

b) *ألف الوقاية* Precautionary Alif or *ألف الفاصلة* Separating Alif, which is added after *و* at the end of a word then *ألف* is often written particularly in the plurals of verbs, such as the third person masculine plural of the past tense, e.g. فَعَلُوا ، نَصَرُوا ، كَتَبُوا . The quite superfluous alif is intended to guard against the possibility of the preceding *و* being separated from the body of the word to which it belongs and so being

mistaken for the conjunction وَ "and".

c) It acts as the bearer of hamzah هَمْزَة and in this case it is not a mere letter of prolongation but it may act either as a consonant, though sometimes hamza may not be written on it, or as a joining letter.

i) The cutting Hamzah هَمْزَة الْقَطْع "ء": it acts like a consonant which may be written at the beginning of the word, e.g. إِنْسَانٌ ، أَكَلَ ; in the middle or end of the word it may be written on ا ، و ، ي or standing alone, e.g. :

سُئِلَ ، سَأَلَ ، رُوِيَ ، سُوءٌ ، قُرِيَ ، قَرَأَ

ii) The joining Hamzah هَمْزَة الْوَصْلِ : it always occurs at the beginning of a word and if any word precedes it must be elided. The following alifs are

هَمْزَة الْوَصْلِ :

a) Alif of the definite article أَل ;

b) Alif of Amr أَمْرٌ (Order) of the first verbal form, e.g.:

افْعَلْ ، انْصُرْ ، اذهبْ ;

c) Alif of perfect, active and Amr (order) of seventh and all the following verbal forms, e.g. انْقَلَبَ ، اسْتَسْقَى ، اصْفَرَ ، اتَّخَذَ ;

d) اِثْنَانِ , امْرَأَةٌ "a woman", امْرُؤٌ "a man", ابْنَةٌ "a daughter", ابْنٌ "a son", اِثْنَانِ "two" ♂ , اِثْنَانِ "two" ♀ , اسْمٌ "a name".

iii) The shortened Alif الْأَلِفُ الْمَقْصُورَةُ : The ي at the end of a word after a fathah is pronounced like alif and is called alif maqsoorah, e.g.:

عَسَى ، إِلَى ، رَمَى ، فَتَى

iv) The lengthened Alif الْأَلِفُ الْمَمْدُودَةُ : Maddah is written on the alif, e.g.:

أَخْرَيْنَ ، أَكَلُونَ ، أَمِنَّا

v) Alif is altogether omitted in the following cases:

a) بِاسْمِ اللَّهِ is written for بِاسْمِ اللَّهِ;

b) in the article اَلْ when it is preceded by لَ "for", e.g. لِلرَّجَالِ for لِّلرَّجَالِ ,
and لِلْمُتَّقِينَ for لِّلْمُتَّقِينَ

Vowel Markings

The vowel markings when written directly above or below the last consonants are called I'rab (إِعْرَابٌ) markings.

1. This vowel marking َ is called Fathah (فَتْحَةٌ) and a letter having this mark is generally called Maftuh (مَفْتُوحٌ), e.g. in قَلَمٌ "a pen" the first two letters are Maftuh, and in the verb فَعَلَ "he did" all three letters are Maftuh. When it is the vowel of the last letter of a noun it is called an I'rab sign of Nasb (نَصْبٌ) and the word is said to be Mansub (مَنْصُوبٌ), e.g. الأَوْلَادُ and الفَوَاحِشُ are both Mansub.

2. This vowel marking ِ is called Kasrah (كَسْرَةٌ) and a letter having this mark is Maksur (مَكْسُورٌ), e.g. in مِيزَانٌ "scales" and قِسْطٌ "fairness" the first letters of which are Maksur. When it is the vowel of the last letter of a noun it is called an I'rab sign of Jarr (جَرٌّ) and the word is said to be Majrur (مَجْرُورٌ), e.g. اللِّقَاءُ "the meeting" and الآيَاتِ "the signs".

3. This vowel marking ُ is called Dammah (ضَمَّةٌ) and a letter having this mark is Madmum (مَضْمُومٌ), e.g. قُلْ "say!" and أُخْرَى "other" the first letter of which are Madmum. When it is the vowel of the last letter of a

noun it is called an I'rab sign of Raf' (رَفْعٌ) and the word is said to be Marfu' (مَرْفُوعٌ), e.g. الْمَرْجِعُ "the place of return" and السَّرِيعُ "the swift" are both Marfu'.

4. This vowel marking ْ is called Sukun (سُكُونٌ) and a letter having this mark is Sakin (سَاكِنٌ), e.g. مِنْ "from" and لَنْ "never" the last letters of which are Sakin. When it is the vowel of the last letter of a verb it is called an I'rab sign of Jazm (جَزْمٌ) and the word is said to be Majzum (مَجْزُومٌ), e.g. افْعَلْ "do!" and اُسْكُنْ "dwell!" are Majzum.

However, in the tajweed of Qur'an, if ن is followed by ب, there is always a small م over the ن, e.g. مِنْ بَيْنَ which is pronounced *mimbayn*. مِنْ بَعْدِ "after" (Qur'an 2: 52); تَنْبُتُ الْأَرْضُ مِنْ بَقْلِهَا "...**(that which) the land grows of its vegetables**" (Qur'an 2: 61); أَنْبِيَاءَ اللَّهِ "the Prophets of Allah" (Qur'an 2: 91).

5. If Fathah, Kasrah or Dammah are doubled, this is called Tanwin (تَنْوِينٌ), e.g. اَ "an", اِ "in", اُ "un". A letter which is so doubled is termed Munawwan (مُنَوَّنٌ) which literally means "Nooned". Again if the letter ب follows a letter with Tanwin then the Tanwin is pronounced as a Mim (م) and a small letter م is written above the line, e.g. رَوْفٌ بِالْعِبَادِ.

i) صَمٌّ بُكْمٌ "deaf and dumb" (Qur'an 2: 18); كَافِرٌ بِهِ "a disbeliever in Him" (Qur'an 2: 41); عَلِيمٌ بِالظَّالِمِينَ "knows the wrongdoers" (Qur'an 2: 95); آيَاتٍ بَيِّنَاتٍ "clear signs" (Qur'an 2: 99).

ii) If a word ends with Tanwin and is followed by a) the definite article ال or b) an alif with a Sukun then the Tanwin is replaced by a small ن, e.g.:

a) عَدْنِ الَّتِي (Qur'an 75: 30); يَوْمَئِذٍ الْمَسَاقُ (Qur'an 2: 180); خَيْرًا الْوَصِيَّةُ (Qur'an 40: 8); قَدِيرٌ الَّذِي (Qur'an 67: 1-2); وَعَدْتَهُمْ "Eden which You have promised them"

b) وَرَهْبَانِيَّةً ابْتَدَعُوهَا "and monasticism they invented it" (Qur'an 57: 27); بِغُلَامٍ اِسْمُهُ يَحْيَى "a boy whose name is Yahya (John)" (Qur'an 19: 7).

The effect that this has on all of the above can be illustrated by the last example whose pronunciation is close to: *bi ghulami nismuhu Yahya* although the words *bi ghulamin ismuhu Yahya*

6. This marking – is called Shaddah and a letter having this marking is termed Mushaddad (مُشَدَّدٌ).

Please note that, in modern standard Arabic, when Kasrah is written with a Shaddah it comes immediately underneath the Shaddah rather than under the letter itself, e.g. رَبِّ is *Rabbi* "O my Lord"

The singular is termed Wahid (وَاحِدٌ) or Mufrad (مُفْرَدٌ), the dual or two of anything is termed Tathniyah (تَثْنِيَّةٌ), the plural is termed Jam' (جَمْعٌ). The masculine is Mudhakkar (مَذَكَّرٌ) and the feminine Mu'annath (مُؤَنَّثٌ).

NOTE: The following signs for masculine and feminine will be used throughout this work ♂ = Masculine ♀ = Feminine

The Definite Article

ال is written prefixed to the word it defines. The defined noun or adjective

loses its "tanwin", e.g. كِتَابٌ "a book" ⇒ الْكِتَابُ "the book"; قَلَمٌ "a pen" ⇒ الْقَلَمُ "the pen". Remember that the Alif of أَلْ is the joining Hamzah هَمْزَةُ الْوَصْلِ which must be elided when preceded by any word, e.g.: رَبُّ الْعَالَمِينَ ، ذَلِكَ الْكِتَابُ

'Kalimah' (كَلِمَةٌ)

A word having a meaning is a Kalimah (كَلِمَةٌ). There are 3 kinds of كَلِمَةٌ:

1. The Noun is termed Ism (اسْمٌ) literally "name").

Ism (اسْمٌ) is that word which does not need the help of another word to explain its meaning, e.g. أَنَا مَسْجِدٌ حَامِدٌ قَلَمٌ

2. The verb is called Fi'l (فِعْلٌ) literally "doing").

Fi'l (فِعْلٌ) is that word by which we understand some work or action being done and it is of three kinds or tenses:

a. The perfect tense or Madi (الْمَاضِي) for an action which is completed, e.g. فَعَلَ "he did".

b. The imperfect tense or Mudari' (الْمُضَارِعُ) when the action is not completed, e.g. يَفْعَلُ "he does" or "he will do".

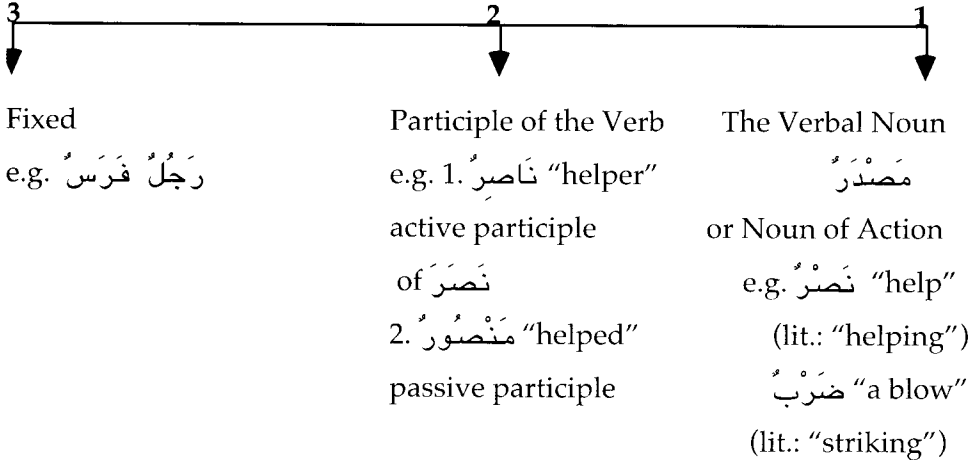
c. The Imperative tense or Amr (أَمْرٌ), e.g. افْعَلْ "do!".

e. The Particle, Preposition and Conjunction are called Harf (حَرْفٌ).

Harf (حَرْفٌ) is that word which is used to complete the meaning of either the Ism (اسْمٌ) or Fi'l (فِعْلٌ) and whose meaning will depend on the word with which it is used, e.g. إِلَى "to", "up to", مِنْ "from", عَلَى "on", etc.

The Noun – Ism ^{اسم}

In Arabic there is not much grammatical distinction between noun and adjective and any adjective may be used as a noun.



According to I'rab (the markings on the endings of words which inform of their function in the sentence) the noun is of two kinds:

1. Indeclinable مَبْنِيٌّ, the I'rab at its end remains unchanged. Examples are the Demonstrative, Interrogative, Conditional and Relative pronouns, cardinal numbers from eleven to nineteen (P.20, Table 6). (For Pronouns see pp. 26-30).
2. Declinable مُعْرَبٌ, the I'rab at its end changes under different conditions.
 - A. The declension of Undefined Nouns (without definite article ال).

i) The indefinite noun is declined with Tanwin مُنْصَرَفٌ the first declension or Triptote. When three vowel marks are written double at the end of a noun, they represent three case endings, e.g.

a) رَجُلٌ "a man", قَلَمٌ "a pen" – Nominative حَالَةُ الرَّفْعِ

b) رَجُلًا "a man", قَلَمًا "a pen" – Accusative حَالَةُ التَّمْبِيبِ

c) رَجُلٍ "a man", قَلَمٍ "a pen" – Genitive حَالَةُ الْجَرِّ

Note that the accusative ending also contains an *alif*; exceptions to this rule being the endings ةٌ, and يٌّ, i.e. *alif maqsoorah*.

ii) Declined without Tanwin غَيْرُ مُنْصَرَفٍ the second declension. Diptotes are those which have only two case endings for the singular. In this declension the genitive is the same as the accusative, and many proper names and adjectival and broken plural forms belong to it.

a) عَمْرٌ, مِصْرٌ – Nominative

b) عَمْرًا, مِصْرًا – Accusative and Genitive.

The First Declension مُنْصَرَفٌ Triptote

Triptotes are those which have three case endings, viz. – (nominative) or َ (accusative) – (genitive) for singulars.

The dual number has only two case endings which are common to both genders; viz. اَنِ – Nominative and يِنِ – Accusative and Genitive. The plural likewise has only two case endings for each gender; viz. for ♂ نُونَ – Nominative and يِنِ – Accusative and Genitive; i.e. the dual and plural nouns اَنِ dual, يِنِ dual, نُونَ plural are called نُونَ إِعْرَابِيَّ of the nouns

and are dropped in the possessive or إِضَافَةٌ, e.g. مُعَلِّمُونَا "our teachers"; for the اتُّ-Nominative and اتُّ- Accusative and Genitive.

Table 1 First Declension مُنْصَرَفٌ (Declined with Tanwin) of Nouns				
Case	Singular Proper	Dual Proper	Sound Plural Proper	Broken Plural Proper
Nominative ♂	رَجُلٌ زَيْدٌ	رَجُلَانِ زَيْدَانِ	رَجُلُونَ زَيْدُونَ	رِجَالٌ زَيْوُدٌ
Nominative ♀	جَنَّةٌ هِنْدٌ	جَنَّتَانِ هِنْدَانِ	جَنَّاتٌ هِنْدَاتٌ	جِنَانٌ هِنُودٌ
Accusative ♂	رَجُلًا زَيْدًا	رَجُلَيْنِ زَيْدَيْنِ	رَجُلِينَ زَيْدِينَ	رِجَالًا زَيْوُدًا
Accusative ♀	جَنَّةً هِنْدًا	جَنَّتَيْنِ هِنْدَيْنِ	جَنَّاتٍ هِنْدَاتٍ	جِنَانًا هِنُودًا
Genitive ♂	رَجُلٍ زَيْدٍ	As Accusative	As Accusative	رِجَالٍ زَيْوُدٍ
Genitive ♀	جَنَّةٍ هِنْدٍ			جِنَانٍ هِنُودٍ

Exercise: With the help of the table above practise with the following nouns:

- 1) Proper Nouns نُوْحٌ ♂ "Noah", عَائِشَةُ ♀ "A'ishah"
- 2) Common Nouns بَيْتٌ ♂ "a house" broken plural بُيُوتٌ; بَقْرَةٌ ♀ "a cow" plurals بَقَرَاتٌ

Table 2 First Declension مُنْصَرَفٌ (Declined with Tanwin) of Adjective

Case	Singular	Dual	Sound Plural	Broken Plural
Nominative	♂ جَالِسٌ	جَالِسَانِ	جَالِسُونَ	جُلَّاسٌ
	♀ جَالِسَةٌ	جَالِسَتَانِ	جَالِسَاتُ	جُلُوسٌ
Accusative	♂ جَالِسًا	جَالِسَيْنِ	جَالِسِينَ	جُلَّاسًا
	♀ جَالِسَةً	جَالِسَتَيْنِ	جَالِسَاتِ	جُلُوسًا
Genitive	♂ جَالِسٍ	As Accusative	As Accusative	جُلَّاسٍ
	♀ جَالِسَةٍ			جُلُوسٍ

Exercise: With the help of Table 2 practise with عَابِدٌ and قَائِمٌ, صَالِحٌ

The Second Declension غَيْرُ مُنْصَرَفٍ without Tanwin, i.e. the Diptote
Some diptotes have only two case endings for the singular; the Accusative and Genitive are identical, and the dual and plural have two case endings like the Triptotes.

The most common examples of singular diptotes are the names of the Prophets and Angels, peace be upon them, most of which names are held by Arab grammarians to be Hebrew in origin, e.g.

يَعْقُوبٌ ♂ which in both the Accusative and Genitive cases becomes يَعْقُوبَ
مَرِيَمٌ ♀ which in both the Accusative and Genitive cases becomes مَرِيَمَ

Many forms of broken plurals are diptotes

Singular

Broken plural

Nominative

Nominative

Acc. gen.,

دِرْهَمٌ ♂ "a dirham"

دِرَاهِمٌ

دِرَاهِمٍ

جَارِيَةٌ ♀ "a young woman"

جَوَارٍ

جَوَارٍ

"a girl servant" (but this is not a good example since the

nominative, accusative and genitive of the indefinite broken plural are all identical).

Also common nouns and adjectives which end in hamza preceded by *ā*
e.g.: شُرَفَاءُ "nobles".

Diptote Adjectives

The comparative or superlative form, e.g. أَفْضَلُ "more or most excellent"

	Singular	Dual	Plural
	♂	♂	♂
Nom.	أَفْضَلُ	أَفْضَلَانِ	أَفْضَالُ
Acc. & Gen.	أَفْضَلٍ	أَفْضَلَيْنِ	أَفْضَالٍ

The feminine of this form is slightly more complicated:

	Singular	Dual	Plural
	♀	♀	♀
Nom.	فُضْلَى	فُضْلَيَانِ	فُضْلَيَاتُ فُضْلٍ
Acc. & Gen.	فُضْلَى	فُضْلَيَيْنِ	فُضْلٍ (gen.) فُضْلًا (acc.)

فَضْلِيَّاتٍ (gen., acc.)

The Broken Plural Masculine of فَقِيرٌ "needy, a poor person",

Nom. ♂ فُقَرَاءٌ (♀ فَقِيرَاتٌ)

Acc. & Gen. ♂ فُقَرَاءٌ (♀ فَقِيرَاتٍ)

The أَفْعَلُ form as used for colours or physical defects

	Singular		Dual		Pl. (It does not come in this category, 2nd Declension)
	♂	♀	♂	♀	♂ ♀
Nom.	أَسْوَدٌ	سَوْدَاءٌ	أَسْوَدَانِ	سَوْدَاوَانِ	(سَوْدٌ) "black"
	أَبْيَضٌ	بَيْضَاءٌ	أَبْيَضَانِ	بَيْضَاوَانِ	(بَيْضٌ) "white"
Acc. & Gen. }	أَسْوَدٌ	سَوْدَاءٌ	أَسْوَدَيْنِ	سَوْدَاوَيْنِ	
	أَبْيَضٌ	بَيْضَاءٌ	أَبْيَضَيْنِ	بَيْضَاوَيْنِ	

The pattern أَفْعَلُ above, ♀ sing. فَعْلَاءٌ and pl.. (both ♂ and ♀) فَعْلٌ is confined to adjectives denoting colours or defects of the body.

The Declension of the Defined Nouns

In the Declension of the Defined Nouns, by prefixing the article الُ "the", the noun loses its Tanwin.

	Nominative	Accusative	Genitive
Sing.	الرَّجُلُ "the man"	الرَّجُلَ	الرَّجُلِ
Dual	الرَّجُلَانِ "2 men"	الرَّجُلَيْنِ	الرَّجُلَيْنِ
Pl.	الرَّجَالُ "men"	الرَّجَالَ	الرَّجَالِ

In nominal sentences the following personal pronouns are followed by the predicate which is always in the nominative case *حَالَةُ الرَّفْعِ*. There are some examples :

Table 3. Personal Pronouns					
1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
أَنَا خَيْرٌ مِنْهُ "I am better than him"	أَنْتَ مَرْيَمُ you are Maryam	أَنْتَ مَوْلَانَا "You are our Master"	هِيَ الْعَلْيَا "it (she) is the highest"	هُوَ اللَّهُ "He is Allah"	Sing.
No Dual	أَنْتُمَا أَفْضَلَانِ both of you are better	أَنْتُمَا أَفْضَلَانِ both of you are better	هُمَا جَالِسَتَانِ both of them are sitting	هُمَا جَالِسَانِ both of them are sitting	Dual
نَحْنُ أَقْرَبُ "We are nearer"	أَنْتُمْ أَفْضَلُونَ all of you are better	أَنْتُمْ الْفُقَرَاءُ "you are the needy ones"	هُنَّ لِبَاسٌ لَكُمْ "they are clothing for you"	هُمْ الْمُفْلِحُونَ "they are the successful"	Plural

The pronomial suffixes are added to the verb in the case of the accusative and to a noun or preposition in the case of the genitive. See pages 29-30.

The noun *ذُو* "owner or possessor", is always followed by a genitive, e.g. Qur'an 2: 243, *إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ*, "Indeed Allah is full of bounty to mankind".

The Numbers of Nouns

Nouns have, like verbs, three numbers, مُفْرَدٌ the singular, مُثْنَى dual, and جَمْعٌ plural.

The dual is formed by adding -انِ (nom.) or -َيْنِ (acc. & gen.) to the singular (omitting its Tanwin); as كِتَابٌ "a book", كِتَابَانِ "two books" (nom.). If the singular ends in -ة then for the dual ة is changed into ت ; as in أُمَّةٌ "a nation", أُمَّتَانِ "two nations" (nom.).

There are two kinds of plurals in Arabic.

1. The Sound or Complete plural الْجَمْعُ السَّالِمُ

The ♂ plurals of nouns are formed by adding -ُونَ to the singular; as in سَارِقٌ "a thief", سَارِقُونَ "thieves".

The ♀ plurals of nouns which end in -ة, are formed by changing -ة into -َاتُ as سَارِقَةٌ "a female thief", سَارِقَاتُ "female thieves"; of those which do not end in -ة, by adding -َاتُ to the singular as in مَرِيْمٌ, مَرِيْمَاتُ .

2. The Broken Plural الْجَمْعُ التَّكْسِيرُ

It is formed from the singular by the addition or elision of consonants or the change of vowels. It has various forms. The following are common patterns of the three-radical broken plurals.

Table 4. Broken Plurals of Nouns and Adjectives (10 patterns)

I أَفْعَالٌ		II فُعُولٌ		III فُعُلٌ		IV فَعَالٌ		V أَفْعُلٌ	
Sing.	Pl.	Sing.	Pl.	Sing.	Pl.	Sing.	Pl.	Sing.	Pl.
قَلَمٌ	أَقْلَامٌ	بَيْتٌ	بُيُوتٌ	كِتَابٌ	كُتُبٌ	رَجُلٌ	رِجَالٌ	عَيْنٌ	أَعْيُنٌ
وَلَدٌ	أَوْلَادٌ	جُنْدٌ	جُنُودٌ	رَسُولٌ	رُسُلٌ	بَحْرٌ	بِحَارٌ	رَجُلٌ	أَرْجُلٌ
ابْنٌ	أَبْنَاءٌ	عَيْنٌ	عُيُونٌ	مَدِينَةٌ	مَدَنٌ	جَبَلٌ	جِبَالٌ	شَهْرٌ	أَشْهُرٌ
VI فُعَلَاءٌ		VII أَفْعَلَاءٌ		VIII فُعْلَانٌ		IX فَعَالِلٌ		X فَعَالِيلٌ	
Sing.	Pl.	Sing.	Pl.	Sing.	Pl.	Sing.	Pl.	Sing.	Pl.
فَقِيرٌ	فُقَرَاءٌ	أَقْرَبَاءٌ	قَرِيبٌ	قِنُودٌ	قُنُونٌ	مَرَاكِبٌ	مَرَكَبٌ	مَفَاتِيحٌ	مِفْتَاحٌ
أَمِيرٌ	أُمَرَاءٌ	أَصْدِقَاءٌ	صَدِيقٌ	فَرَسَانٌ	فَرَسٌ	مَنَازِلٌ	مَنْزِلَةٌ	شَيَاطِينٌ	شَيْطَانٌ
خَلِيفَةٌ	خُلَفَاءٌ	أَغْنِيَاءٌ	غَنِيٌّ	بِلَادٌ	بِلْدَانٌ	كَوَاكِبٌ	كَوْكَبٌ	مَسَاكِينٌ	مِسْكِينٌ

Note that it is quite common for a noun to have more than one broken plural, or in some cases to have both a sound plural and a number of broken plurals.

The Gender of Nouns

In respect of Gender, Arabic Nouns are divisible into three classes:

- 1) Those which are only masculine
- 2) Those which are only feminine
- 3) Those which are both and this is called the Common Gender.

There is no neuter gender.

The Masculine مُذَكَّر and the Feminine مُؤَنَّث are the two genders. In some cases a Masculine gender can be converted into a Feminine gender by:

- a) Adding a ة at the end e.g. ابْنُ "a son" ⇒ ابْنَةٌ "a daughter".
- b) Adding يَ، يِ which is called Shortened Alif مَفْصُورَةٌ or أَلْفٌ مَمْدُودَةٌ at the end e.g.; حَسَنٌ ♂ "good"
⇒ حُسْنِيٌّ ♀ superlative meaning "best"; زَهْرَاءُ "blooming, radiant".

Feminines are classified as:

1. Real or natural مُؤَنَّثٌ حَقِيقِيٌّ

e.g. امْرَأَةٌ "a woman", نَاقَةٌ "a she-camel"

Feminine is often formed from the masculine by suffixing ة- e.g. امْرُؤٌ،

مَرْءٌ "a man", امْرَأَةٌ، مَرَأَةٌ "a woman"; مُسَلِّمٌ، مَسْلَمَةٌ ♀

2. Unreal, tropical or metaphorical مُؤَنَّثٌ مَجَازِيٌّ or مُؤَنَّثٌ غَيْرُ حَقِيقِيٌّ

e.g. الشَّمْسُ "the sun", الأَرْضُ "the earth"

They are further divided into two:

a) Feminine by signification

المؤنث المعنويُّ

all common nouns and proper

names which denote females

such as أمُّ "a mother", عَرُوسٌ،

"a bride", عَجُوزٌ "an old woman"

Proper Names مَرِيَمٌ، زَيْنَبُ

b) Feminine by Form

المؤنث اللفظيُّ

nouns ending in ة- such as

حَيَاةٌ "life", or جَنَّةٌ "garden"

nouns ending in ي- or ا-

such as دُنْيَا "the lower"

(world), بُشْرَى "good news"

Feminine by signification continued:

Proper names of countries and towns e.g. مِصْرُ "Egypt, Cairo",
العِرَاقُ "Iraq".

Names of the quarters or directions e.g. خَلْفُ وِرَاءُ "behind", أَمَامُ "in front".

Names of the wind and different kinds of fire, e.g. رِيحُ "wind", نَارُ "fire",
جَهَنَّمُ "Gehennam, Hell".

Names of many parts of the body, especially those that are paired e.g. يَدٌ "a hand", رِجْلٌ "a foot",
أُذُنٌ "an ear".

Collective nouns e.g. قَوْمٌ "a people", رَهْطٌ "a tribe". However, أَهْلٌ "family" and آلٌ "progeny" are masculine.

Nouns ending in -َاءٌ such as صَحْرَاءٌ "a desert", ضَرَاءٌ "harm, mischief".

All Arabic letters of the Alphabet are considered feminine.

Some broken plurals such as اليَهُودُ "the Jews", الرُّسُلُ "the Messengers", النَّصَارَى "the Christians" are treated as feminine singulars.

The following words are feminine by usage: اَرْضٌ "land, earth", حَرْبٌ "war", دَارٌ "a house", الشَّمْسُ "the sun", عَصَاٌ "a staff", الْفِرْدَوْسُ "Paradise" (the English word is derived from the Arabic Plural فِرَادِيسُ), نَفْسٌ "self, soul, person", بَيْتْرٌ "a well", سَوْقٌ "a market", طَاغُوتٌ "an idol, a tyrant", عَصَاٌ "a staff", كَأْسٌ "a cup", نَعْلٌ "a sandal", دَلْوٌ "a bucket", خَمْرٌ "wine".

The Common gender or those Nouns which are either masculine or feminine are, e.g.: سَحَابٌ "clouds", ذَهَبٌ "gold", بَقَرٌ "cattle", جَرَادٌ "locusts", نَحْلٌ "bees", شَجَرٌ "trees", نَخْلٌ "palm-trees"; these are masculine by form, feminine by signification.

اَرْضٌ, حَرْبٌ, خَمْرٌ, دَلْوٌ, رِيحٌ, نَارٌ are occasionally used as masculine. شَمْسٌ "a collar or pendant" and فِرْدَوْسٌ "a garden" are masculine.

Some Nouns have a ة at the end but they are masculine خَلِيفَةٌ "a caliph", عَلَامَةٌ "very learned".

The Verbal Noun or Noun of Action الْمَصْدَرُ

It is derived from the ordinary trilateral verb. There exist many patterns of the verbal noun, the most common of which are:

1. فُعُولٌ	2. فَعْلٌ	3. فَعَالٌ	4. فَعَالَةٌ
Verb	Verb	Verb	Verb
خُرُوجٌ خَرَجَ	قَتْلٌ قَتَلَ	ذَهَابٌ ذَهَبَ	كِتَابَةٌ كَتَبَ

"he went out" "exit"	"he killed" "killing"	"he went" "going"	"he wrote" "writing"
دَخَلَ دُخُولٌ	قَالَ قَوْلٌ	فَسَدَ فِسَادٌ	عَبَدَ عِبَادَةٌ
"he entered" "entrance"	"he said" "saying"	"he corrupted"	"he worshipped"
		"corruption"	"worship"

The Noun of Pre-eminence اسْمُ التَّفْضِيلِ The Relative Adjective

In the comparative state the pattern is أَفْعَلٌ as in أَشَدُّ "stronger", أَحْسَنُ "better, more beautiful or excellent". In comparison "than" is expressed by مِنْ as at Qur'an 2: 217, وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ "Oppression is more severe than killing".

If the comparative form أَفْعَلٌ becomes definite by prefixing the article الُ or the addition of a genitive then it becomes superlative in meanings, e.g. أَصْغَرُهُمْ "the smallest of them", أَكْبَرُ الْقَوْمِ "the greatest (men) of the people". الصَّلَاةُ خَيْرٌ مِّنْ الشَّرِّ "good" and "bad" are used in comparison as لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ الشُّهُورِ "Prayer is better than sleep"; Qur'an 97: 3, أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ "The Night of Power is better than a thousand months"; Qur'an 98: 6, أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ "Those, they are the worst of the creatures".

Table 5. The Cardinal Numbers from One to Ten

	♂	♀		♂	♀
1	وَاحِدٌ	وَاحِدَةٌ	6	سِتَّةٌ	سِتٌّ
2	اِثْنَانٍ	اِثْنَتَانِ	7	سَبْعَةٌ	سَبْعٌ
3	ثَلَاثَةٌ	ثَلَاثٌ	8	ثَمَانِيَةٌ	ثَمَانٍ
4	أَرْبَعَةٌ	أَرْبَعٌ	9	تِسْعَةٌ	تِسْعٌ
5	خَمْسَةٌ	خَمْسٌ	10	عَشْرَةٌ	عَشْرٌ

Note that from 2 onwards the ♂ has a ة ending which would normally indicate a ♀, and the ♀ lacks a ة and so appears masculine.

Table 6. The Cardinal Numbers from Eleven to Nineteen

	♂	♀		♂	♀
11	أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ	16	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ
12	اِثْنَا عَشَرَ	اِثْنَتَا عَشْرَةَ	17	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ
13	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ	18	ثَمَانِيَةَ عَشَرَ	ثَمَانِيَّ عَشْرَةَ
14	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ	19	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ
15	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ			

The Cardinal numbers from twenty to ninety are both ♂ and ♀

سَبْعُونَ, 70, سِتُّونَ, 60, خَمْسُونَ, 50, أَرْبَعُونَ, 40, ثَلَاثُونَ, 30, عِشْرُونَ, 20

80. ثَمَانُونَ. 90. تِسْعُونَ. Like other Sound ♂ plural, they are on the pattern وَنَ in the Nominative and يِنَ in the Accusative and Genitive.

For numbers such as twenty-one the Unit is prefixed to the tens and they are united by the conjunction وَ "and" e.g. "21" أَحَدٌ وَعِشْرُونَ.

The numerals from 100 to 900 are: 100 مِائَةٌ, 200 مِائَتَانِ, 300 ثَلَاثُ مِائَةٍ, 400 ثَمَانِي مِائَةٍ, 500 أَرْبَعُ مِائَةٍ, 600 خَمْسُ مِائَةٍ, 700 سَبْعُ مِائَةٍ, 800 ثَمَانِي مِائَةٍ, 900 تِسْعُ مِائَةٍ. One thousand is أَلْفٌ, its pl. أَلْفٌ, أُلُوفٌ, and أُلُوفٌ. Two thousand اَلْفَانِ or اَلْفَيْنِ. Three thousand اَلْفَةٌ, similarly the remaining units may be prefixed to اَلْفٌ.

Table 7. The Ordinal Numbers from First to Tenth

	♂	♀		♂	♀
The First	الأوَّلُ	الأوَّلَى	The Sixth	السَّادِسُ	السَّادِسَةُ
The Second	الثَّانِي	الثَّانِيَةُ	The Seventh	السَّابِعُ	السَّابِعَةُ
The Third	الثَّالِثُ	الثَّالِثَةُ	The Eighth	الثَّامِنُ	الثَّامِنَةُ
The Fourth	الرَّابِعُ	الرَّابِعَةُ	The Ninth	التَّاسِعُ	التَّاسِعَةُ
The Fifth	الخَامِسُ	الخَامِسَةُ	The Tenth	العَاشِرُ	العَاشِرَةُ

An undefined number from three to nine is expressed by بَضْعٌ, derived from the root بَضَعَ "he cut off a part". بَضْعٌ "A part, a small number" as at Qur'an 12: 42 and 30: 3; فِي بَضْعِ سِنِينَ "A few years".

Derived Noun

The derived noun is of seven kinds:

1. Active Participle **اسْمٌ فَاعِلٌ**:

In a three-letter verb its pattern is **فَاعِلٌ** e.g. **فَاتِحٌ** "a winner", **قَاتِلٌ** "a killer", **كَاتِبٌ** "a writer". In a four-letter verb its pattern is **مُفَعَّلٌ** and it is derived from Mudari' Ma'ruf by replacing **ي** of Mudari' with **م** so that as **يَعْلَمُ** becomes **مُعَلِّمٌ** then **يُتَرَجِّمُ** becomes **مُتَرَجِّمٌ**

فَاعِلٌ has six categories or *sighas*. Derived from **فَعَلَ** "he did" ⇒ **فَاعِلٌ** "doer, he who does".

	<i>Singular</i>	<i>Dual</i>	<i>Plural</i>	
a)	فَاعِلٌ	فَاعِلَانِ	فَاعِلُونَ	♂
	فَاعِلَةٌ	فَاعِلَتَانِ	فَاعِلَاتٌ	♀
e.g.	عَالِمٌ "a learned man"	عَالِمَانِ	عَالِمُونَ	♂
	عَالِمَةٌ	عَالِمَتَانِ	عَالِمَاتٌ	♀
b)	يُعَلِّمُ "he teaches"	⇒ مُعَلِّمٌ "one who teaches, a teacher"		
	يُتَرَجِّمُ "he translates"	⇒ مُتَرَجِّمٌ "one who translates, a translator"		

Exercise: Make six sighahs of the form **مُعَلِّمٌ** and **مُتَرَجِّمٌ**

2. Passive Participle **اسْمُ مَفْعُولٍ**: its pattern is **مَفْعُولٌ** literally "done"

Singular	Dual	Plural	
مَنْصُورٌ	مَنْصُورَانِ	مَنْصُورُونَ	♂
مَنْصُورَةٌ	مَنْصُورَتَانِ	مَنْصُورَاتٌ	♀

A four-letter passive participle is formed according to the pattern **مَفْعُولٌ**.

This pattern is derived from Mudari' Majhul by replacing **ي** of Mudari with a **م** like:

يُسَخَّرُ "it is compelled"	⇒	مُسَخَّرٌ "compelled"
يُزْحَاحُ "it is removed"	⇒	مُزْحَاحٌ "removed"

3. The Noun of Place and/or Time **اسْمُ ظَرْفٍ**

This occurs in three patterns **مَفْعَلٌ** **مَفْعَلٌ** **مَفْعَلَةٌ**

Examples: **مَكْتَبٌ** "a place of writing, desk, office"

Singular	Dual	Plural
مَفْعَلٌ "place of action"	مَفْعَلَانِ	مَفَاعِلٌ
مَسْجِدٌ "place of prostration"	مَسْجِدَانِ	مَسَاجِدٌ
مَدْرَسَةٌ "place of study"	مَدْرَسَتَانِ	مَدَارِسٌ

4. The Noun of Instrument **اسْمُ آلَةٍ**

This occurs in three patterns:

مِفْعَالٌ	مِفْعَلَةٌ	and occasionally	مِفْعَلٌ
Singular	Dual		Plural
مِفْتَاحٌ "key"	مِفْتَاحَانِ		مِفْتَاحٌ

مَوَازِينُ مِيزَانَانِ مِيزَانُ "balance, scales"

5. The Relative Adjective اسْمُ تَفْضِيلٍ

The pattern أَفْعَلُ is used. To express a comparison with something else then it is expressed with مِنْ i.e. مِنْ أَفْعَلُ مِنْ

الْفِتْنَةُ أَشَدُّ مِنْ الْقَتْلِ "Persecution is more severe than killing" (Qur'an 2: 191).

أَعْلَمُ "knows more, more knowledgeable"

أَكْبَرُ "greater, bigger or older". This is expressed abstractly by Arab grammarians by using the root فَعَلَ (as are all Arabic word-forms) in its numbers and genders as follows:

Singular

Dual

Plural

أَفْعَلُ

أَفْعَلَانِ

أَفْعَالُونَ or أَفْعَالُ

فُعْلَى

فُعْلَيَانِ

فُعْلَيَاتُ or فُعْلُ ۞

6. Exaggeration اسْمُ مَبَالِغَةٍ

No difference in masculine and feminine except with the third example:

كَبَّارٌ "very great" عَلَامَةٌ "very knowledgeable" صِدِّيقٌ "very truthful" ⇒ صِدِّيقَةٌ ۞

7. The Adjectival Pattern صِفَةٌ مُشَبَّهَةٌ

In Arabic there is not much distinction between noun and adjective and most adjectives may be used as nouns.

It has seven patterns:

i) فَاعِلٌ	Singular	Plural	
	جَاهِلٌ "ignorant"	جُهَّالٌ	
	عَالِمٌ "learned"	عُلَمَاءُ	
ii) فَعِيلٌ	Singular	Plural	
	سَعِيدٌ "happy, fortunate"	سُعَدَاءُ	
	كَرِيمٌ "generous, noble"	كُرَمَاءُ	
	شَرِيفٌ "noble"	أَشْرَافٌ	
iii) فَعْلَانٌ	Singular	Plural	
	كَسْلَانٌ "lazy"	كَسَالَى ♂	كَسَالَى ♀
	نَعْسَانٌ "sleepy"	نَعَسَاىِ ♂	نَعَسَاىِ ♀
iv) فَعُولٌ e.g.	جَهُولٌ "very ignorant";	كَسُولٌ "very lazy";	غَفُورٌ "Very Forgiving, All Forgiving".

v) فَعَالٌ This pattern is similar to the noun of exaggeration above. It has the sense of the repetition of an action and, as a noun, often the names of professions, e.g. نَجَّارٌ "a carpenter". Also سَفَّاکٌ "a great shedder of blood"; غَفَّارٌ "Repeatedly Forgiving, Oft Forgiving".

vi) مَفْعُولٌ e.g. مَسْرُورٌ "pleased"; مَشْغُولٌ "busy"; مَوْضُوعٌ "subject", pl. مَوْضُوعَاتٌ.

vii) أَفْعَلٌ ♂ sing., فَعْلَاءُ ♀ sing., فُعُلٌ ♂ & ♀ pl. This form is confined to adjectives denoting colours or defects.

♂ sing.	♀ sing.	♂ & ♀ pl.
أَبْيَضٌ "white"	بَيْضَاءُ	بَيْضٌ
أَبْكَمٌ "dumb"	بُكْمَاءُ	بُكْمٌ

أَعْمَى "blind"

عَمِيَاءُ

عُمِي

Pronoun ضَمِيرٌ

It is a word used instead of a noun. The pronoun is of two kinds:



1. The Detached Pronouns

i) Personal Pronouns

Table 8. Personal Pronouns					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
أَنَا I	أَنْتَ you	أَنْتَ you	هِيَ she	هُوَ he	Singular
No Dual	* أَنْتُمَا both of you	* أَنْتُمَا both of you	# هُمَا both of them	# هُمَا both of them	Dual
نَحْنُ we	أَنْتُمْ all of you	أَنْتُمْ all of you	هُنَّ they	هُمْ they	Plural

Note that in Table 8

* : the second person ♂ and ♀ dual are identical, and

: the third person ♂ and ♀ dual are identical.

ii) Demonstrative Pronouns

<i>Singular</i>	<i>Dual</i>	<i>Plural</i>
Near		
هَذَا ♂ "this"	هَذَانِ ♂ "these two"	هَؤُلَاءِ ♂ & ♀ "these"
هَذِهِ ♀ "this"	هَاتَانِ ♀ "these two"	

Distant

ذَلِكَ ♂ "that"	ذَانِكَ ♂ "those two"	أُولَئِكَ ♂ & ♀ "those"
تِلْكَ ♀ "that"	تَانِكَ ♀ "those two"	

iii) Possessive Pronouns. The word *إِيًّا* is translated here as "alone" but we have not repeated it in each cell of the table:

Table 9. Possessive Pronouns					
1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
إِيَّيْ I	إِيَّاكَ you	إِيَّاكَ you	إِيَّاهَا she	إِيَّاهُ he alone	<i>Singular</i>
No Dual	* إِيَّاكُمَا both of you	* إِيَّاكُمَا both of you	# إِيَّاهُمَا both of them	# إِيَّاهُمَا both of them	<i>Dual</i>
إِيَّانَا we	إِيَّاكُنَّ all of you	إِيَّاكُمُ all of you	إِيَّاهُنَّ they	إِيَّاهُمْ they	<i>Plural</i>

Note that in Table 9, * : the second person ♂ and ♀ dual are identical, and

: the third person ♂ and ♀ dual are identical.

iv) Relative Pronouns

<i>Singular</i>	<i>Dual</i>	<i>Plural</i>	
الَّذِي	الَّذَيْنِ	الَّذِينَ	♂
الَّتِي	الَّتَيْنِ	الَّلَاتِي	♀
		اللَّوَاتِي	

meaning "that, which, who, whom"

v) Interrogative Pronouns

مَنْ "who?"	مَا "what?"	أَيْنَ "where?"	كَيْفَ "how?"
مَتَى "when?"	كَمْ "how much? how many?"	أَيُّ "which?"	
أَيٌّ "any?"	لِمَاذَا "Why? for what?"	مِمَّ "from what?"	
مَاذَا "what?"			

The Attached Pronouns

They are either attached to a verb or a noun.

a) Attached to a verb as its direct object, e.g. ضَرَبَ "he struck":

Table 10. A Pronoun Attached to a Verb as its Direct Object

1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
ضَرَبْتَنِي he struck me	ضَرَبَكَ he struck you	ضَرَبَكَ he struck you	ضَرَبَهَا he struck her, it	ضَرَبَهُ he struck him, it	<i>Singular</i>
No Dual	* ضَرَبَكُمَا he struck both of you	* ضَرَبَكُمَا he struck both of you	# ضَرَبَهُمَا he struck both of them	# ضَرَبَهُمَا he struck both of them	<i>Dual</i>
ضَرَبْنَا he struck us	ضَرَبَكُنَّ he struck all of you	ضَرَبَكُمْ he struck all of you	ضَرَبَهُنَّ he struck them	ضَرَبَهُمْ he struck them	<i>Plural</i>

b) Attached to a noun with an إِضَافَةٌ or possessive relationship, e.g. "his book".

Table 11. Pronouns Attached to a Noun

1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
كِتَابِي my book	كِتَابِكَ your book	كِتَابِكَ your book	كِتَابِهَا her book	كِتَابُهُ his book	<i>Singular</i>
No Dual	* كِتَابِكُمَا your book	* كِتَابِكُمَا your book	# كِتَابَهُمَا their book	# كِتَابَهُمَا their book	<i>Dual</i>
كِتَابُنَا our book	كِتَابِكُنَّ your book	كِتَابِكُمْ your book	كِتَابَهُنَّ their book	كِتَابَهُمْ their book	<i>Plural</i>

Note that in Tables 10 and 11, * : the second person ♂ and ♀ dual are identical, and # : the third person ♂ and ♀ dual are identical.

Table 12 Attached Pronouns

"..." indicates that the pronoun is attached to a verb or noun

Table 12. Attached Pronouns					
1st Person ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
...ي	...كِ	...كَ	...هَا	...هُ	Singular
No Dual	*...كُمَا	*...كُمَا	#...هُمَا	#...هُمَا	Dual
...نَا	...كُنَّ	...كُم	...هِنَّ	...هُمْ	Plural

Note that in Table 12, * : the second person ♂ and ♀ dual are identical, and # : the third person ♂ and ♀ dual are identical.

Some more examples:

يَدِي "my hand" يَدَايَ "my two hands" بَيْنَ يَدَيَّ "between my hands" i.e. in front of me.

عَلَيَّ "on me" إِلَيْنَا "to or towards us"

لَدَيْهِمْ "with them" لِي "to or for me"

لَكَ "to you, for you" لَهُ "to him, for him"

لِي قَلَمٌ "I have a pen" لَهُ الْحَقُّ "he has the right, is right"

عِنْدَنَا كُتُبٌ "we have books"

The noun is of two kinds:

1. The Indefinite Noun نَكْرَةٌ

The Indefinite Noun is the name of a common thing e.g. رَجُلٌ "a man", كِتَابٌ "a book"

The Indefinite Noun has many kinds two of which are more important:

a) The Fixed or Concrete Noun اِسْمٌ جَامِدٌ, it is a noun that is stationary or incapable of growth, neither is it derived from a Verbal noun or Noun of Action مَصْدَرٌ nor does it give birth to a Noun of Action or Verb. It is the common name of living and non-living objects e.g. فَرَسٌ "a horse", حَجَرٌ "a stone".

b) Adjective اِسْمٌ الصِّفَةِ which describes the quality of a thing, place or person e.g. حَسَنٌ "good, beautiful", قَبِيحٌ "ugly".

2. The Definite Noun مَعْرِفَةٌ

The Definite Noun is the name of a particular person, place or a thing e.g. مَكَّةُ "Makkah" name of a city, ثَمُودُ "Thamoud" name of an ancient nation.

If اَلٌ is prefixed to an Indefinite Noun it becomes a Definite Noun e.g. اَلْكِتَابُ "the book" is a Definite Noun defined by اَلٌ or as Arab grammarians say مَعْرِفَةٌ بِاللَّامِ

The Definite Noun has seven different kinds.

1. Proper Noun **عَلِمَ** e.g. **عَادُ** "Ad" an ancient nation, **نُوحٌ** "Nuh" a prophet's name.
2. Personal Pronoun e.g. **هُوَ** "he", **أَنْتَ** "you" ♂, **أَنَا** "I".
3. Demonstrative Pronoun **هَذَا** "this", **ذَلِكَ** "that" both ♂.
4. Relative Pronoun **الَّذِي** "the one who", ♂, **الَّتِي** "the one who", ♀
5. Vocative Noun **يَا** "O" e.g. **يَا وَلَدُ** "O child", **يَا أَيُّهَا النَّاسُ** "O mankind".
6. Noun defined by **أَلْ** e.g. **الرَّجُلُ** "the man".
7. Noun that is Annexed **الْمُضَافُ** to any of the above kinds of the Definite Noun **كِتَابِي** "my book", **كِتَابُ زَيْدٍ** "Zaid's book", **كِتَابُ الرَّجُلِ** "the man's book"; here **كِتَابٌ** "book" becomes a Definite Noun.

Indefinite Nouns usually have Tanwin, and this Tanwin is considered the Indefinite Article or **حَرْفُ التَّنْكِيرِ** like "a" in English e.g. **كِتَابٌ** "a book"; but it is not necessary to translate the Indefinite Article **حَرْفُ التَّنْكِيرِ** as "a" in all cases; sometimes, for example **كِتَابٌ** can be translated as "book". As we already know that **أَلْ** "the" is called the Definite Article or **حَرْفُ التَّعْرِيفِ** if **أَلْ** is prefixed to a word with Tanwin, then Tanwin has to be dropped.

e.g. **فَرَسٌ** "a horse", **الْفَرَسُ** "the horse".

فَرَسٌ is an Indefinite Noun but **الْفَرَسُ** is a Definite Noun.

Case Endings – the vowel marks of the Noun **إِعْرَابُ الْإِسْمِ**
إِعْرَابُ الْإِسْمِ case endings and vowel marks of the noun are of two kinds:

1. Case endings with a short vowel mark as Fathaf َ , Kasrah ِ ,
Dammah ُ – which are written directly above or below the consonants they
follow.

2. $\text{إِعْرَابٌ بِالْحُرُوفِ}$ case endings with some letters which are added at the
end of the consonant they follow, as for example: ـَانِ ، ـَايِنِ ، ـَاوِنِ ، ـَايِنِ ،
e.g: مُسْلِمِينَ ، مُسْلِمُونَ ، مُسْلِمَيْنِ ، مُسْلِمَانِ .

According to $\text{إِعْرَابُ الْإِسْمِ}$ the first type above is of two kinds:

1. Indeclinable مَبْنِيٌّ
2. Declinable مُعْرَبٌ

The declinable Nouns are again of two kinds:

- a) Declined with Tanwin, they are called The First Declension or Triptote.
- b) Declined without Tanwin, they are called the Second Declension or
Diptote (see pages 7-13).

The Noun is in Nominative Case حَالَةٌ رَفْعٍ when it is:

1. A subject of a verbal sentence فَاعِلٌ as, for example, $\text{ضَرَبَ اللَّهُ مَثَلًا}$
“Allah strikes a similitude” where اللَّهُ is the subject of the verb.
2. A Subject مُبْتَدَأٌ or a Predicate خَبَرٌ e.g. $\text{هُوَ الْحَيُّ الْقَيُّومُ}$ “He (Allah) is
Ever Living, Eternal Being” هُوَ is subject, $\text{الْحَيُّ الْقَيُّومُ}$ is predicate.
3. An object مَفْعُولٌ of a Passive verb لِلْمَجْهُولِ is called نَائِبٌ
 فِعْلٍ as in شُرِبَ اللَّبَنُ “the milk was drunk” in which اللَّبَنُ “the milk” is

the Object **مَفْعُولُ** of the Passive Verb **شُرِبَ** "was drunk", hence it is called **نَائِبُ فِعْلٍ**.

The Noun is Accusative حَالَةٌ نَصْبٍ when it is:

1. The **المَفْعُولُ بِهِ** i.e. the noun which is the object of the of the verb and on which the action of the subject **الْفَاعِلُ** has been carried out, as in Qur'an 2: 251 **قَتَلَ دَاوُدُ جَالُوتَ** "David killed Goliath", here **جَالُوتَ** is **المَفْعُولُ بِهِ** and therefore it is in Accusative **مَنْصُوبٌ**.

الْفَاعِلُ the subject of the verb in a verbal sentence is a noun which is always **مَرْفُوعٌ** in the Nominative case, whereas **المَفْعُولُ بِهِ** is a noun on which the action of **الْفَاعِلُ** the subject of the verb is performed and it is always **مَنْصُوبٌ** in the Accusative case.

2. **المَفْعُولُ الْمَطْلُوقُ** is a **مَصْدَرٌ** (a verbal noun or noun of action) which comes after its **فِعْلٌ** (verb) for either emphasis or to indicate the state or number of the verb e.g. Qur'an 70: 5 **فَاصْبِرْ صَبْرًا جَمِيلًا** "Be patient with beautiful patience"; **وَاهْجُرْهُمْ هَجْرًا مَهْجُورًا** "and leave as something ought to be discarded"; Qur'an 48: 1 **إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا** "We have granted you a clear victory". **صَبْرًا** "patience", **هَجْرًا** "taking leave", **فَتْحًا** "victory" are each a **مَصْدَرٌ** a Verbal Noun which is **مَنْصُوبٌ** in the Accusative case where **جَمِيلًا** "beautiful", **مَهْجُورًا** "something foolish", **مُبِينًا** "clear" are adjectives. The case ending of the adjective will always be the same as the noun qualified, e.g. **الصِّرَاطَ الْمُسْتَقِيمَ** "the Straight

Way"; **عَذَابًا ضِعْفًا** "twice as much or double punishment".

3. **الْمَفْعُولُ لَهُ** is that noun on account of which something is done, and it is the answer to the question why? which is used without Preposition e.g. Qur'an 2:90 **اللَّهُ يَغِيَا** "that they should reject what Allah has sent down, out of envy"; Qur'an 9: 107 **وَالَّذِينَ اتَّخَذُوا مَسْجِدًا** **وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ** "And (there are) those who put up a mosque by way of mischief and disbelief and to disunite the believers". It is always **مَنْصُوبٌ** in the Accusative case.

4. **الظَّرْفُ** or **الْمَفْعُولُ فِيهِ** is a noun that indicates the time or place in which the act is done e.g. **مَسَاءً** "by evening" and **يَوْمًا** "by day" indicate time and **تَحْتَ** "beneath/underneath", **وَرَاءَ** "behind" indicate place; they are **مَنْصُوبٌ** in the Accusative case.

5. **وَأَوُّ الْمَعِيَّةِ** is a noun which comes after the **وَ** of unity **وَأَوُّ الْمَعِيَّةِ**; this **وَ** means "with" and the noun after this is **مَنْصُوبٌ** in the Accusative along "with" the object of the verb e.g.:

Qur'an 10: 71 **فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ** "Decide then upon your affair with your companions"; Qur'an 60:1 **يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ** "They drive out the Messenger along with yourselves"; Qur'an 19: 68 **لَنَحْشُرَنَّهُمْ** **وَالشَّيَاطِينَ** "We shall gather them together and the Shaytans with them". In all three instances above the **وَ** is **وَأَوُّ الْمَعِيَّةِ**

The above five different kinds of objects are called مَفَاعِيلُ خَمْسَةٌ, they are nouns in the accusative case.

6. **الْمُسْتَثْنَى بِإِلَّا** "Exception". If the sentence is positive then the noun after **إِلَّا** is مَنْصُوبٌ in the Accusative, e.g.: Qur'an 2: 34 **فَسَجَدُوا إِلَّا إِبْلِيسَ** "and they prostrated except Iblis".

7. **الْحَالُ** is that indefinite noun which indicates the condition of the subject **فَاعِلٌ** or object **الْمَفْعُولُ** of the verb at the time of performance of the act. e.g. Qur'an 20: 86 **فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضْبَانَ أَسِيفًا** "Musa returned to his people in a state of indignation and sorrow"; Qur'an 110: 2 **وَرَأَيْتَ أَفْوَاجًا** **وَالنَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا** "and you see the people enter Allah's religion in crowds". **أَسِيفًا**, **غَضْبَانَ** and **أَفْوَاجًا** in the above examples are in the adverbial condition known as **الْحَالُ**.

8. **التَّمْيِيزُ** the Specification, which specifies the difference between two persons or things which are contrasted or compared with one another; a special branch of this is the use of the preposition **مِنْ** "from", to designate the person or thing in which a certain quality is prominent e.g. Qur'an 18: 34 **أَنَا أَكْثَرُ مِنْكَ مَالًا** "I have more (in the way of) wealth than you"; Qur'an 9: 69 **كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَادًا** "They were mightier than you in power, and had more (in the way of) wealth and children). Underlined words above are **التَّمْيِيزُ**.

9. **الْمُنَادَى** If a noun is attached to **حَرْفُ النِّدَاءِ** an interjection and at the same time it is **الْمُضَافُ** annexed to another noun then that noun is **مَنْصُوبٌ** in the Accusative case e.g. **يَا عَبْدَ اللَّهِ** "O slave of Allah!"; Qur'an 12: 39 **يَا صَاحِبِي السِّجْنِ** "O my two companions of the prison". The underlined words are **مَنْصُوبٌ** in the accusative case.

The Noun is in the Genitive Case or **حَالَةٌ جَرٌّ when it is:**

1. **نَصْرُ اللَّهِ** "Allah's help". In this construction the Divine Name is **الْمُضَافُ إِلَيْهِ** and therefore it is in **حَالَةٌ جَرٌّ** the genitive case.
2. When a noun comes after a Preposition, e.g. **بِاللَّهِ** "with or by Allah"; **مِنْ أُخِيهِ** "from his brother"; in these two examples, **بِ** and **مِنْ** are Prepositions.

A Few Prepositions which when present before a noun make its ending Jarr or the Genitive case:

- عَنْ** "from" e.g. **عَنِ الذِّكْرِ** "away from the remembrance";
- كَ** "like" e.g. **كَسَرَابٍ** "like a mirage";
- لِ** "for", e.g. **لِلْإِنْسَانِ** "for the man";
- إِلَى** "to", e.g. **إِلَى النُّورِ** "to the light";
- مِنْ** "from", e.g. **مِنَ الْمَسْجِدِ** "from the mosque";
- عَلَى** "on" e.g. **عَلَى الْعَرْشِ** "on the Throne";
- فِي** "in" e.g. **فِي الْبَيْتِ** "in the house";

ب "in or with" e.g. بِالْقَلَمِ "with the pen";

و and ت for oaths.

Note that words like:

ذُو "possessor", e.g. ذُو فَضْلٍ "gracious or possessor of bounty";

أُلُو "possessor", e.g. أُلُو الْأَرْحَامِ "relations";

صَاحِبٌ "companion" e.g. صَاحِبُ عِلْمٍ "companion of knowledge – man of learning" are not prepositions but are themselves nouns, the nouns which follow them being in the genitive case.

Preposition ل "for, to" when attached to Personal Pronouns is read as ل except for the first person singular where it is read as ل:

Table 13. the Preposition ل and Attached Pronouns

1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
لِي for me I have	لَكَ for you you have	لَكَ for you you have	لِهَا for her she has	لَهُ for him he has	Sing.
No Dual	* لَكُمَا for both of you you both have	* لَكُمَا for both of you you both have	# لَهُمَا for both of them they both have	# لَهُمَا for both of them they both have	Dual
لَنَا for us we have	لَكُنَّ for all of you you all have	لَكُمْ for all of you you all have	لَهُنَّ for them they have	لَهُمْ for them they have	Pl.

Note that in Table 13, * : the second person ♂ and ♀ dual are identical,

and # : the third person ♂ and ♀ dual are identical.

Preposition مِنْ "from", عَنْ "away from", بِ "by", فِي "in", عَلَى "on", إِلَى "to" are similarly attached to the Personal pronouns on the same pattern as above for لَ but unlike it their vowel marks remain unchanged except in the cases of the latter two when the alif maqsoorah becomes transformed into a diphthong by the alif maqsourah's being changed into one of the حُرُوفُ الْعِلَّةِ the Weak Letters, i.e. here the ي: which with the preceding fathah gives اِي "ai".

Table 14. The Preposition عَلَى and Attached Pronouns					
1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
عَلَى on me	عَلَيْكَ on you	عَلَيْكَ on you	عَلَيْهَا on her	عَلَيْهِ on him	Sing.
No Dual	* عَلَيْكُمَا on both of you	* عَلَيْكُمَا on both of you	# عَلَيْهِمَا on both of them	# عَلَيْهِمَا on both of them	Dual
عَلَيْنَا on us	عَلَيْكُمْ on all of you	عَلَيْكُمْ on all of you	عَلَيْهِمْ on them	عَلَيْهِمْ on them	Pl.

Note that in Table 14, * : the second person ♂ and ♀ dual are identical, and # : the third person ♂ and ♀ dual are identical.

A singular noun or broken plural which are triptotes has tanwin on the last letter when indefinite, e.g. two dammahs قَوْمٌ "a people", two fathahs اَفْوَاجًا "in throngs, two kasrahs بَلَدٍ "a land or city".

The Adjective **الصِّفَةُ** or **الْوَصْفُ**

The Adjective is a noun which describes the quality of a person or a thing; the noun qualified is called **المَوْصُوفُ**, it comes before its adjective **الصِّفَةُ**, e.g. Qur'an 13: 184 **الْكِتَابُ الْمُنِيرُ** "the Illuminating Book" here **الْكِتَابُ** "the Book" is the noun qualified **المَوْصُوفُ** and **الْمُنِيرُ** "Illuminating" is its adjective **الصِّفَةُ**; Qur'an 12: 31 **مَلَكٌ كَرِيمٌ** "a noble angel", here **مَلَكٌ** "angel" is **المَوْصُوفُ** and **كَرِيمٌ** "noble" is its adjective **الصِّفَةُ**.

a) If **المَوْصُوفُ** is Indefinite **نَكْرَةٌ** then **الصِّفَةُ** will also be Indefinite **نَكْرَةٌ** e.g. Qur'an 4: 8 **وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا** "and speak to them a kind and just word"; **قَوْلًا** "word" is **المَوْصُوفُ** and **مَعْرُوفًا** "kind and just" is **الصِّفَةُ** and both are Indefinite **نَكْرَةٌ**.

b) If **المَوْصُوفُ** is Definite **مَعْرُفَةٌ** then **الصِّفَةُ** will be Definite **مَعْرُفَةٌ** e.g. Qur'an 1: 6 **الصِّرَاطَ الْمُسْتَقِيمَ** "the Straight path"; **الصِّرَاطَ** is **المَوْصُوفُ** and **الْمُسْتَقِيمَ** is **الصِّفَةُ** and both are defined by **الْ** or are **مَعْرُوفٌ بِأَلٍ**.

c) If **المَوْصُوفُ** is masculine then **الصِّفَةُ** is masculine, if it is feminine then its **الصِّفَةُ** is feminine, e.g. Qur'an 36: 61 **وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ** "And that you should worship Me, this is a Straight Path". **صِرَاطٌ** is **المَوْصُوفُ** and **مُسْتَقِيمٌ** is **الصِّفَةُ** and both are masculine. Qur'an 88: 10 **فِي جَنَّةٍ عَالِيَةٍ** "in an exalted Garden"; **جَنَّةٍ** is **المَوْصُوفُ** and **عَالِيَةٍ** is **الصِّفَةُ** and both are feminine.

d) For plurals of inanimate objects **الصِّفَةُ** is almost always feminine singular e.g. Qur'an 88: 13-14 **فِيهَا سُرُرٌ مَّرْفُوعَةٌ وَأَكْوَابٌ مَوْضُوعَةٌ** "in it there will be couches raised on high, and goblets placed

ready"; مَرْفُوعَةٌ "raised on high" is الصِّفَةُ of سُرُرٌ "couches" which are plural and inanimate, and similarly مَوْضُوعَةٌ "placed ready" is الصِّفَةُ of أَكْوَابٌ "goblets" which are plural and inanimate, therefore both adjectives are in the feminine singular.

e) The case ending الإِعْرَابُ of الصِّفَةُ correspond with the case ending of المَوْصُوفُ. If المَوْصُوفُ is in the Accusative مَنصُوبٌ then الصِّفَةُ is in the Accusative مَنصُوبٌ; if المَوْصُوفُ is in the Genitive مَجْرُورٌ then الصِّفَةُ is in Genitive or مَجْرُورٌ; if المَوْصُوفُ is in the Nominative مَرْفُوعٌ then الصِّفَةُ is in Nominative مَرْفُوعٌ.

مَجْرُورٌ جَنَّةٍ عَالِيَةٍ مَنصُوبٌ الصِّرَاطِ الْمُسْتَقِيمِ .
مَرْفُوعٌ مَلِكٍ كَرِيمٍ .

Three Degrees of Adjective:

1. Positive degree, e.g. Qur'an 35: 7 لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ "for them is Forgiveness and a magnificent Reward".

2. Comparative Degree e.g. Qur'an 87: 18 إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى "This is certainly in the earlier texts"; Qur'an 32: 21 وَلَنَذِيقَنَّهِنَّ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ "We will give them a taste of the nearer punishment before the greater punishment".

3. Superlative Degree e.g. Qur'an 12: 3 نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ "We relate to you the most beautiful of stories"; Qur'an 23: 118 أَنْتَ خَيْرُ الرَّاحِمِينَ "You are the Best of those who show mercy"; Qur'an 31:19 إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ "the harshest of voices is the voice (braying) of the ass". In all these examples الصِّفَةُ is before المَوْصُوفُ and is in an إِضَافَةٌ relation to it, and the latter is defined by أَلْ i.e. الْقَصَصِ "the stories", الرَّاحِمِينَ "those

who show mercy", الأصوات, "the voices".

The Annexation of the Noun الإِضَافَةُ

الإِضَافَةُ is a co-relation between two nouns. The idea of one noun is very often more closely determined or defined by that of another, when this is the case, the determined noun is called الْمُضَافُ "the annexed"; the determining noun is called الْمُضَافُ إِلَيْهِ "that to which annexation is made or to which another noun is annexed" and the relation subsisting between them is known as الإِضَافَةُ "the Annexation", e.g. نَصَرَ اللهُ "Allah's help", الْمُضَافُ إِلَيْهِ is اللهُ and الْمُضَافُ is نَصَرَ.

1. اَلْ is never placed on الْمُضَافُ nor has it Tanwin (Nunation).
2. الْمُضَافُ إِلَيْهِ is always مَجْرُورٌ or with a Jarr ending.
3. Since the two nouns together may be the subject of a verb which is مَرْفُوعٌ or the object of a verb which is مَنصُوبٌ or it may be in the genitive case which is مَجْرُورٌ then الْمُضَافُ may be مَرْفُوعٌ مَجْرُورٌ or مَنصُوبٌ.

By the Genitive is indicated the relationship of the two nouns which could be:

- a) Quality حِكْمَةُ اللهِ "Allah's Wisdom".
- b) The form of the material and the material of the form, Qur'an 56: 89 جَنَّةٌ نَعِيمٍ "A Garden of bliss".
- c) The cause of the effect and the effect of the cause, e.g. Qur'an 6: 102 خَالِقُ كُلِّ شَيْءٍ "Creator of all things".
- d) The part of the whole and the whole as embracing the parts رَأْسُ كُلِّ مَخْلُوقَاتٍ "the beginning of wisdom", "the totality of

created things”.

e) Possession, e.g. Qur'an 26: 28 رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ “**the Lord of the East and the West**”.

f) The object of the action and of the agent, Qur'an 2: 164 خَلَقَ السَّمَوَاتِ وَالْأَرْضِ “**the creation of the heavens and the earth**”; Qur'an 19: 54 إِنَّهُ كَانَ صَادِقَ الْوَعْدِ “**he was true to the promise**”, where صَادِقٌ instead of ق having a Dammah is with Fathah i.e. مَنصُوبٌ because it is the الْخَبْرُ or Predicate of كَانَ .

g) Qur'an 3:110 كُنْتُمْ خَيْرَ أُمَّةٍ “**you are the best community**”. In this case خَيْرٌ which is an adjective is الْمُضَافُ and أُمَّةٌ which is a collective noun is الْخَبْرُ Predicate of كُنْتُمْ therefore it is مَنصُوبٌ .

4. الْمُضَافُ always comes before الْمُضَافُ إِلَيْهِ e.g. رَسُولُ اللَّهِ “**the Messenger of Allah**”; here رَسُولٌ is الْمُضَافُ and اللَّهُ is الْمُضَافُ إِلَيْهِ .

5. There may be more than one الْمُضَافُ إِلَيْهِ in one إِضَافَةٌ e.g. Qur'an 1: 3 مَلِكِ يَوْمِ الدِّينِ “**Owner of the Day of Judgement**”.

However Qur'an 18: 46 الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا “**wealth and sons are allurements of the life of this world**” is not an example of a double annexation since الدُّنْيَا is an adjective i.e. صِفَةٌ which is a comparative i.e. اسْمُ التَّفْضِيلِ meaning “nearer” or “lower”, so that properly this ayah reads “**wealth and sons are allurements of the lower (الدُّنْيَا) life**”.

6. If الْمُضَافُ is a dual or masculine plural its نُونِ إِعْرَابِي is dropped, e.g. Qur'an 78:40 يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ “**the Day when man will see what his two hands have sent forth**” here instead of يَدَانِ it is يَدَا because its نُونِ إِعْرَابِي is dropped. هُ , to which it is

attached, is the Pronoun and it is **الْمُضَافُ إِلَيْهِ**.

7. If **أَبٌ** "father", **أَخٌ** "brother", **فَمٌّ** "mouth", **ذُو** "possessor" are **الْمُضَافُ** to another noun except the first person singular Pronoun, then they will be in the following forms:

Nominative	Accusative	Genitive
أَبُو	أَبَا	أَبِي
أَخُو	أَخَا	أَخِي
فُو	فَا	فِي
ذُو	ذَا	ذِي

8. When a noun is annexed to a Personal Pronoun it will be in the following pattern:

Table 15. Pronouns Attached to a Noun					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
كِتَابِي my book	كِتَابُكَ your book	كِتَابُكَ your book	كِتَابُهَا her book	كِتَابُهُ his book	<i>Singular</i>
No Dual	* كِتَابُكُمَا your book	* كِتَابُكُمَا your book	# كِتَابُهُمَا their book	# كِتَابُهُمَا their book	<i>Dual</i>
كِتَابِنَا our book	كِتَابِكُنَّ your book	كِتَابِكُمْ your book	كِتَابِهِنَّ their book	كِتَابِهِمْ their book	<i>Plural</i>

Note that in Table 15, * : the second person ♂ and ♀ dual are identical, and # : the third person ♂ and ♀ dual are identical.

9. If **حَرْفُ النِّدَاءِ** (Interjection) comes before **الْمُضَافُ** then it is read as **مَنْصُوبٌ** e.g. **اللَّهُمَّ مَالِكِ الْمَلِكِ الْمَلِكِ** "O Allah! Owner of the kingdom".

But if that noun is not **الْمُضَافُ** then it is called **مُمَادِي مُفْرَدٌ** and is

مَرْفُوعٌ but has no tanween, e.g. يَا رَجُلٌ "O man", يَا زَيْدٌ "O Zaid".

If الْمُنَادَى is with اَلْ then اَيْهَآ ♂ or اَيْتُّهَآ ♀ is placed after يَا e.g. يَا أَيُّهَا النَّاسُ "O people O mankind" ♂, يَا أَيَّتُهَا النَّفْسُ "O self, O Soul" ♀.

The Pronouns attached to nouns to denote the genitive are exactly the same as those attached to verbs. (See pp. 29, Table 11)

But the suffix of the first person singular is يِ and not نِي e.g. كِتَابِي not كِتَابُنِي. If the final letter of the word is a ء then it can be absorbed e.g. كِتَابِيَّ for كِتَابِيَّاءِي "my wrong action", هَوَائِيَّ for هَوَائِيَّ "my love".

Just as the verbal suffix نِي is sometimes shortened into نِ so the nominal suffix يِ sometimes becomes يَ – particularly when the noun to which it is attached is in the vocative; e.g. رَبِّ which has the meaning "O my Lord" as opposed رَبِّي "my Lord"; يَا قَوْمَ "O my people".

The Dammah in هُ ، هُمَا ، هُمْ is changed into Kasrah after يِ ، يَ or يِ e.g. فِي كِتَابِهِ "in his book", فِي كُتُبِهِمْ "in their books", فِي كِتَابَيْهِمَا "in the two books of the two of them". However, if no ambiguity of meaning can arise, the dual before a dual suffix is replaced by the singular كِتَابُهُمَا "the book of them both" or the plural كُتُبُهُمَا "the books of them both".

Fi'ī – The Verb (فِعْلٌ)

Chapters and Measures of the Verb وَأَوْزَانُهُ أَبْوَابُ الْفِعْلِ

In the trilateral simple verb **الْفِعْلُ الثَّلَاثِيُّ الْمَجْرَدُ** the second radical is called **عَيْنُ الْكَلِمَةِ** e.g. the **ت** in **فَتَحَ** "he opened", the **ر** in **شَرِبَ** "he drank" and the **ر** in **كَرَّمَ** "he was noble" each is the second radical or **عَيْنُ الْكَلِمَةِ**.

When the Perfect tense **الْمَاضِي** is changed into the Imperfect tense **الْمُضَارِعُ** sometimes the vowel mark on the second radical is changed, e.g. when the second radical **عَيْنُ الْكَلِمَةِ** of the Perfect **الْمَاضِي** has a Fathah, it may take either Dammah or Kasrah in the Imperfect **الْمُضَارِعُ**. As **قَتَلَ** "he killed" **يَقْتُلُ**, **كَتَبَ** "he wrote" **يَكْتُبُ**, **ضَرَبَ** "he struck" **يَضْرِبُ**, **جَلَسَ** "he sat" **يَجْلِسُ**, **قَعَدَ** "he sat" **يَقْعُدُ**, **يَشْعُرُ** "he perceived" **يَشْعُرُ**, **يَجْلِسُ** "he sat". But sometimes it remains unchanged as **فَعَلَ** "he did" **يَفْعَلُ**.

Simple trilateral verbs are divided into six groups according to the state of the vowel mark on the second radical **عَيْنُ الْكَلِمَةِ** in their Perfect **الْمَاضِي** and Imperfect **الْمُضَارِعُ** tenses. Each group is called a chapter **بَابٌ**. The six chapters and their measures **أَوْزَانُهُ أَبْوَابُ الْفِعْلِ** are shown in the following table:

Table 16. Chapters and Measures of the Verb أَبْوَابُ الْفِعْلِ وَأَوْزَانُهُ				
The Chapters الأَبْوَابُ	Perfect المَاضِي	Imperfect المُضَارِعُ	The Measure الْوَزْنُ	The Measure الْوَزْنُ
			Perfect	Imperfect
First Chapter البَابُ الْأَوَّلُ	ضَرَبَ	يَضْرِبُ	فَعَلَ المَاضِي مَفْتُوحُ الْعَيْنِ	يَفْعَلُ المُضَارِعُ مَكْسُورُ الْعَيْنِ
Second Chapter البَابُ الثَّانِي	نَصَرَ	يَنْصُرُ	فَعَلَ المَاضِي مَفْتُوحُ الْعَيْنِ	يَفْعَلُ المُضَارِعُ مَضْمُومُ الْعَيْنِ
Third Chapter البَابُ الثَّلَاثِ	سَمِعَ	يَسْمَعُ	فَعَلَ المَاضِي مَكْسُورُ الْعَيْنِ	يَفْعَلُ المُضَارِعُ مَفْتُوحُ الْعَيْنِ
Fourth Chapter البَابُ الرَّابِعُ	فَتَحَ	يَفْتَحُ	فَعَلَ المَاضِي مَفْتُوحُ الْعَيْنِ	يَفْعَلُ المُضَارِعُ مَفْتُوحُ الْعَيْنِ
Fifth Chapter البَابُ الْخَامِسُ	كَرَّمَ	يَكْرُمُ	فَعَلَ المَاضِي مَضْمُومُ الْعَيْنِ	يَفْعَلُ المُضَارِعُ مَضْمُومُ الْعَيْنِ
Sixth Chapter البَابُ السَّادِسُ	حَسَبَ	يَحْسِبُ	فَعَلَ المَاضِي مَكْسُورُ الْعَيْنِ	يَفْعَلُ المُضَارِعُ مَكْسُورُ الْعَيْنِ

It is important to know about each simple trilateral verb which group it belongs to so that its Imperfect **المُضَارِعُ** can be correctly pronounced. In most Arabic dictionaries the chapter **البَابُ** is mentioned against the root word, e.g. sometimes **ض** is written in front of all those which belong to the Bab **ضَرَبَ** ; similarly **ن** is written in front of all those which belong

to the Bab نَصَرَ ; س in front of those of the Bab سَمِعَ ; ف in front of those of the Bab فَتَحَ ; ك in front of those of the Bab كَرُمَ and ح in front of those of the Bab حَسِبَ .

In some Arabic dictionaries the vowel mark of the عَيْنُ الْكَلِمَةِ of the Imperfect is expressed by a line, i.e. - , ° , - for example يَغْسِلُ , غَسَلَ the vowel mark against غَسَلَ in the dictionary would be - , indicating that the عَيْنُ الْكَلِمَةِ in the Imperfect مَكْسُورٌ is مَكْسُورٌ ; similarly the vowel mark against نَصَرَ is ° - indicating the vowel mark of the عَيْنُ الْكَلِمَةِ of its Imperfect is مَضْمُومٌ and - against فَرِحَ indicates the vowel mark of its Imperfect is مَفْتُوحٌ .

There are two types of Verbs: A) The Simple Verb; B) The Derived Verb.

A. The Simple Verb

1. In Arabic the root of an idea is nearly always a *Simple Verb*. In the dictionary the third person masculine singular (e.g. "he did") of a simple perfect verb is given as the root from which verbs, nouns and adjectives are derived.

2. A simple verb may consist of three or four letters or radicals. The first letter or radical of a three-letter root is called the Fa' of the word (فَاءُ الْكَلِمَةِ), the second is called the 'Ain of the word (عَيْنُ الْكَلِمَةِ), and the third letter is called the Lam of the word (لَامُ الْكَلِمَةِ). Verbs with three radicals are more common, e.g. جَلَسَ "he sat" (perfect), يَجْلِسُ "he sits, will sit" (imperfect), اجْلِسْ "sit!" (imperative). Less common are four radical

verbs, e.g. تَرَجَّمَ "he translated" (perfect), يُتَرَجِّمُ "he translates, will translate" (imperfect). The pattern of the perfect of the three letter verb is either: فَعَلَ فَعِلَ فَعُلَ. The first and third radicals are always maftuh, i.e. with Fathah, whereas the middle letter, (i.e. عَيْنُ الْكَلِمَةِ) may be maftuh, maksur or madmum.

3. Both Perfect and Imperfect Verbs have *active* and *passive* forms.

4. All simple verbs have a negation form.

5. All simple verbs have three persons, the first person "I, we" مُتَكَلِّمٌ, the second person "you" حَاضِرٌ and the third person "he, she, they" غَائِبٌ, each of which can be masculine مُذَكَّرٌ or feminine مُؤَنَّثٌ genders. Each gender may be either singular وَاحِدٌ, dual تَتْنِيَّةٌ or plural جَمْعٌ.

6. When a simple verb is conjugated into three persons, two genders and three numbers in the form of a table it is called Conjugation صَرْفٌ.

Altogether there are fourteen categories in a table, and each category is called a sifah صِيْفَةٌ.

Perfect of a Simple Verb Madi (الْمَاضِي)

It denotes an action which at the time indicated was complete and finished. It has three patterns for three-letter verbs which are as follows:

1. The middle letter is maftuh (مَفْتُوحٌ) e.g. فَعَلَ "he did", نَصَرَ "he helped", فَتَحَ "he opened", عَبَدَ "he worshipped".

2. The middle letter is maksur (مَكْسُورٌ) e.g. شَرِبَ "he drank", سَمِعَ "he heard", وَرِثَ "he inherited", رَضِيَ "he was pleased".

3. The middle letter is madmum (مَضْمُومٌ) e.g. قَبِيحٌ "he was ugly", قَرُبَ "he became near, approached", بَعُدَ "he became far away", ضَعُفَ "he became weak".

Note that in all three patterns mentioned above the first and last letter remains unchanged. They are always maftuh (مَفْتُوحٌ).

The pattern for a four-letter verb is فَعَّلَلٌ

Examples are تَرَجَّمَ "he translated", دَحْرَجَ "he rolled".

Perfect: The Active and Passive Forms of Madi (الْمَاضِي)

1. The Active form is called Ma^cruf (مَعْرُوفٌ) literally "known" in which the subject (فَاعِلٌ) is known e.g. جَعَلَ "he made" or جَعَلَ اللّهُ "Allah made", لَقِيَ "he met", شَرُفَ "he was noble".

2. The Passive form is called Majhul (مَجْهُولٌ) literally "unknown" in which the subject (فَاعِلٌ) is not known, e.g. فُعِلَ "it was done", شُرِبَ "it was drunk", كُتِبَ "it was written", تُرْجِمَ "it was translated".

In order to change an Active into a Passive form:

- Place a Dammah (ضَمَّةٌ) on the first letter.
- Place a Kasrah (كَسْرَةٌ) on the middle letter or on the second last letter in a word having more than three letters.

Examples:

Active

قَرَأَ "he read"

قَتَلَ "he killed"

زَحَزَحَ "he removed"

Passive

قُرِئَ "it was read"

قُتِلَ "he was killed"

زُحِزِحَ "it was removed"

أَنْبَأَ "he informed"

أُنْبِئَ "he was informed"

The Passive of the Perfect, i.e. Madi Majhul, is formed according to the pattern فُعِّلَ and فُعِّلَ and conjugated in exactly the same manner as the Active of the Perfect Madi Ma'ruf described in the following pages.

The following method can be followed for conjugating a Perfect Simple Verb (Madi):

a tri-literal Madi is ف + ع + ل

Table 17. Method for Conjugating Madi Perfect Tense (الْمَاضِي)					
1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
فَ+عُ+لُ+تُ	فَ+عُ+لُ+تِ	فَ+عُ+لُ+تَ	فَ+عُ+لُ+تْ	فَ+عُ+لَ	Sing.
No Dual	* فَ+عُ+لُ+تُمَا	* فَ+عُ+لُ+تُمَا	فَ+عُ+لُ+تَا	فَ+عُ+لَا	Dual
فَ+عُ+لُنَا	فَ+عُ+لُنَّ	فَ+عُ+لْتُمْ	فَ+عُ+لْنِ	فَ+عُ+لُوا	Pl.

NOTE that in Table 17, * : the second person ♂ and ♀ dual are identical and cover two men, two women or a man and a woman.

NOTE: the 2nd and 3rd persons masculine plural of any verb cover any group of men and women including a huge number of women and one

man, whereas the 2nd and 3rd persons feminine plural only cover groups of women exclusively.

A quadri-literal Perfect Simple Verb (المَاضِي) is conjugated the same way.

Table 18. Madi Ma'ruf المَعْرُوفُ المَاضِي Tri-literal Verb					
1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
فَعَلْتُ "I did"	فَعَلْتِ (yóu ♀ did)	فَعَلْتَ "you ♂ did"	فَعَلَتْ "she did"	فَعَلَ "he did"	<i>Singular</i>
No Dual	* فَعَلْتُمَا "you 2♀s did"	* فَعَلْتُمَا "you 2♂s did"	فَعَلْتَا "2 ♀s did"	فَعَلَا "2 ♂ s did"	<i>Dual</i>
فَعَلْنَا "We did"	فَعَلْتُنَّ "you ♀s did"	فَعَلْتُمْ (you ♂s did)	فَعَلْنَ "♀s did"	فَعَلُوا "♂ s did"	<i>Plural</i>

NOTE: that in Table 18 *: the second person ♂ and ♀ dual are identical.

Exercise: Conjugate the following verbs like the verb in Table 18: 'he struck' ضَرَبَ, 'he wrote' كَتَبَ, 'he read' قَرَأَ, 'he sat' جَلَسَ, 'he went' ذَهَبَ

Table 19. Madi Ma'ruf المَاضِي المَعْرُوفُ Quadri-literal Verb

1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
تَرَجَّمْتُ "I translated"	تَرَجَّمْتِ "you ♀ translated"	تَرَجَّمْتَ "you ♂ translated"	تَرَجَّمَتْ "she translated"	تَرَجَّمَ "he translated"	Sing.
No Dual	* تَرَجَّمْتُمَا "you 2 ♀s translated"	* تَرَجَّمْتُمَا "you 2 ♂s translated"	تَرَجَّمْتَا "2 ♀s translated"	تَرَجَّمَا "2 ♂s translated"	Dual
تَرَجَّمْنَا "we translated"	تَرَجَّمْتُنَّ "you ♀s translated"	تَرَجَّمْتُمْ "you ♂s translated"	تَرَجَّمْنَ "♀s translated"	تَرَجَّمُوا "♂s translated"	Pl.

NOTE: that in Table 19 *: the second person ♂ and ♀ dual are identical.

Weak Verbs (مُعْتَلُّ)

Verbs having any of the three weak letters, i.e. ا، و، ي are of four kinds:

1. The first letter is a weak letter

Example a:

Madi	Mudari'	Amr (order)
وَصَلَ he arrived	يَصِلُ he arrives	صَلْ arrive!
وَعَدَ he promised	يَعِدُ he promises	عِدْ promise!
وَضَعَ he placed	يَضَعُ he places	ضَعْ place!
وَقَعَ he fell	يَقَعُ he falls	قَعْ fall!

The present tense passive form of وَعَدَ is يُوعَدُ "he is promised", and of وَضَعَ is يُوضَعُ "he is placed". In some cases و is retained in the present

tense, e.g. وَجِلَ "he was afraid", يُوجَلُ "he is caused fear", اِجْلُ "fear!"

Example b:

Madi		Mudari'		Anr	
أَكَلَ	he ate	يَأْكُلُ	he eats	كُلْ	eat!
أَخَذَ	he took	يَأْخُذُ	he takes	خُذْ	take!
أَمَرَ	he ordered	يَأْمُرُ	he orders	مُرْ	order!

2. The second letter is a weak letter.

For example:

قَالَ	he said	زَارَ	he visited	نَالَ	he obtained	بَاعَ	he sold
كَانَ	he was	هَابَ	he was in awe	قَامَ	he stood		

Table 20. Method of Conjugating the Madi (الْمَاضِي) when the Second Letter is a Weak Letter					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
فُ+ل+تُ	فُ+ل+تِ	فُ+ل+تَ	فَ+ا+ل+تُ	فَ+ا+لَ	Sing.
No Dual	فُ+ل+تُمَا *	فُ+ل+تُمَا *	فَ+ا+ل+تَا	فَ+ا+لَا	Dual
فُ+ل+نَا	فُ+ل+نُنَّ	فُ+ل+نُمُ	فُ+ل+نَ	فَ+ا+ل+وَا	Pl.

NOTE: that in Table 20 *: the second person ♂ and ♀ dual are identical.

Table 21. قَالَ "he said" (for قَوْلَ), using the above method.					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
قُلْتُ	قُلْتِ	قُلْتَ	قَالَتْ	قَالَ	<i>Singular</i>
No Dual	* قُلْتُمَا	* قُلْتُمَا	قَالَتَا	قَالَا	<i>Dual</i>
قُلْنَا	قُلْتُنَّ	قُلْتُمْ	قُلْنَ	قَالُوا	<i>Plural</i>

NOTE: that in Table 21 *: the second person ♂ and ♀ dual are identical.

Table 22. زَارَ "he visited" (for زَوَرَ), using the above method.					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
زُرْتُ	زُرْتِ	زُرْتَ	زَارَتْ	زَارَ	<i>Singular</i>
No Dual	* زُرْتُمَا	* زُرْتُمَا	زَارَتَا	زَارَا	<i>Dual</i>
زُرْنَا	زُرْتُنَّ	زُرْتُمْ	زُرْنَ	زَارُوا	<i>Plural</i>

NOTE: that in Table 22 *: the second person ♂ and ♀ dual are identical.

Table 23.

نَالَ "he obtained" (for نَوَلَ), using the above method.

1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
نَلْتُ	نَلْتِ	نَلْتَ	نَلَتْ	نَالَ	<i>Singular</i>
No Dual	* نَلْتُمَا *	* نَلْتُمَا *	نَلْتَا	نَالَا	<i>Dual</i>
نَلْنَا	نَلْتُنَّ	نَلْتُمْ	نَلْنَ	نَالُوا	<i>Plural</i>

NOTE: that in Table 23 *: the second person ♂ and ♀ dual are identical.

Exercise: Conjugate the following verbs using the above method.

بَاعَ "he sold" (for بَيَعَ) هَابَ "he was in awe of" (for هَيَّبَ)

كَانَ "he was" (for كَوَّنَ)

3. The third letter is a weak letter.

Example: دَعَا "he called", رَضِيَ "he was pleased",

سَعَى "he exerted himself or ran", قَرَأَ "he read"

Table 24.					
دَعَا "he called" (for دَعَوَ), using the above method.					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
دَعَوْتُ	دَعَوْتِ	دَعَوْتَ	دَعَتْ	دَعَا	<i>Singular</i>
No Dual	* دَعَوْتُمَا	* دَعَوْتُمَا	دَعَتَا	دَعَوَا	<i>Dual</i>
دَعَوْنَا	دَعَوْتُنَّ	دَعَوْتُمْ	دَعَوْنَ	دَعَوْا	<i>Plural</i>

NOTE: that in Table 24*: the second person ♂ and ♀ dual are identical.

Table 25.					
رَضِيَ "he was pleased" (for رَضِيَ) using the above method.					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
رَضَيْتُ	رَضَيْتِ	رَضَيْتَ	رَضِيَتْ	رَضِيَ	<i>Singular</i>
No Dual	* رَضَيْتُمَا	* رَضَيْتُمَا	رَضِيَتَا	رَضِيَا	<i>Dual</i>
رَضِينَا	رَضَيْتُنَّ	رَضَيْتُمْ	رَضِينَ	رَضُوا	<i>Plural</i>

NOTE: that in Table 25 *: the second person ♂ and ♀ dual are identical.

Exercise: Conjugate the following verbs like those in Tables 24 and 25

رَمَى "he threw" (for رَمَوْا) سَعَى "he exerted himself or ran"

لَقِيَ "he met"

رَأَى "he saw"

4. The verbs contain two weak letters, either together like رَوَى "he narrated", or separated like وَعَى "he learnt by heart, he understood".

Examples:

Madi

نَوَى "he intended"

حَيَّ (for حَيِّ) "he lived"

وَعَى "he learnt by heart, he understood"
understands"

وَلَّى "he was near, in charge of"

Mudari'

يَنْوِي "he intends"

يَحْيَا "he lives"

يَعِي "he learns by heart, he

يَلِي "he is near"

5. The simple doubled verb: a doubled verb is that in which the 2nd and 3rd letters are identical.

Examples:

جَرَّ (for جَرَّ) "he pulled"

وَدَّ (for وَدَّ) "he liked or wished"

Table 26. Madi Majhul – the Passive of the Perfect Tense

In the passive of the past tense of a three letter simple verb the first letter becomes *madmum*, the second letter *maksur*, e.g. فُعِلَ. In the passive of the perfect tense of a four letter simple verb the first letter becomes *madmum*, the second letter *sakin*, and the third letter *maksur*, e.g. فُعِلَ.

Table 26. Madi Majhul – the Passive of the Perfect Tense
نُصِرَ "he was helped"

1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
نُصِرْتُ	نُصِرْتِ	نُصِرْتَ	نُصِرَتْ	نُصِرَ	<i>Singular</i>
No Dual	* نُصِرْتُمَا	* نُصِرْتُمَا	نُصِرْتَا	نُصِرَا	<i>Dual</i>
نُصِرْنَا	نُصِرْتُنَّ	نُصِرْتُمْ	نُصِرْنَ	نُصِرُوا	<i>Plural</i>

NOTE: that in Table 26 *: the second person ♂ and ♀ dual are identical.

Exercise: Conjugate the following Madi Majhul like Table 26:

ضُرِبَ "he was struck"

سُئِلَ "he was asked"

قُتِلَ "he was killed"

بُعِثَ "he was sent, appointed"

تُرْجِمَ "it was translated"

زُحِرِحَ "it was removed"

Negation of the Perfect (Madi المَاضِي)

In Arabic مَا and لَا mean "no" or "not".

a) The common method is to use the Perfect with مَا e.g.

مَا فَعَلَ "he did not do"

مَا نَصَرَ "he did not help"

مَا كُتِبَ "it was not written"

مَا زُحِرِحَ "it was not removed"

All *sighahs* (forms) of the Perfect can be converted into the negative form

by prefixing مَا

b) لَا is used only when it is to be brought twice, e.g.

لَا كَتَبَ وَلَا قَرَأَ "he neither wrote nor read"

لَا فَتَحَ وَلَا دَخَلَ "he neither opened nor entered"

Exercise:

Translate the following and tell their *sighah* (صيغة) category):

مَا شَرِبْنَا ، مَا فَعَلْتُمْ ، مَا نَصَرْتُ ، مَا سَجَدْتُ ، مَا دَخَلَا ،
 مَا دَخَلُوا ، مَا جَلَسُوا ، مَا فَتَحْتُمَا ، مَا عَلِمَ ،

Translate into Arabic:

We did not enter, you (♂) did not sit, he did not help, all of
 these (♀) did not read, all you (♀) did not pray, I did not write,
 you 2 (♀) did not drink, You 2 (♂) did not sit, we did not open,
 she did not lie

The Near Perfect (Madi Qarib المَاضِي القَرِيب)

The word Qad قَدْ is added in front of any *sighah* of the perfect tense and changes it into a Madi Qarib المَاضِي القَرِيب e.g. قَدْ فَعَلَ "he has done", قَدْ فَعَلَا "these two ♂s have done", etc.

The word Qad قَدْ or Laqad لَقَدْ when added in front of a *sighah* of the perfect tense also gives an emphasis to the meaning of that verb, e.g. قَدْ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ, "Indeed, We (Allah) have created man on the best plan." (Qur'an 95: 4)

Therefore قَدْ and لَقَدْ have a twofold meaning:

1. They convert Madi into Madi Qarib,
2. They give an emphasis to the meaning of that verb.

Table 27. Madi Qarib "he has gone" قَدْ زَهَبَ					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
قَدْ زَهَبْتُ	قَدْ زَهَبْتِ	قَدْ زَهَبْتَ	قَدْ زَهَبَتْ	قَدْ زَهَبَ	<i>Singular</i>
No Dual	* قَدْ زَهَبْتُمَا *	* قَدْ زَهَبْتُمَا *	قَدْ زَهَبْتَا	قَدْ زَهَبَا	<i>Dual</i>
قَدْ زَهَبْنَا	قَدْ زَهَبْتُنَّ	قَدْ زَهَبْتُمْ	قَدْ زَهَبْنَ	قَدْ زَهَبُوا	<i>Plural</i>

NOTE: that in Table 27 *: the second person ♂ and ♀ dual are identical.

Exercise: Conjugate the following verbs into Madi Qarib:

جَمَعَ "he collected" عَلِمَ "he knew or learnt" قَعَدَ "he sat"
كَذَبَ "he lied".

The Distant Perfect – Madi Ba'idُ الْمَاضِي الْبَعِيدُ

1. The word كَانَ is prefixed to the perfect tense in order to convert it into Madi Ba'idُ الْمَاضِي الْبَعِيدُ, e.g. كَانَ فَعَلَ "he had done"
2. The word كَانَ is conjugated as well to correspond with the *sighah* concerned, e.g. كَانُوا فَعَلُوا "they (♂s) had done".

Table 28. Madi Ba'cid

كَانَ "he was or had" كَانَ صَدَقَ "he had spoken the truth"

1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
كُنْتُ صَدَقْتُ	كُنْتِ صَدَقْتِ	كُنْتَ صَدَقْتَ	كَانَتْ صَدَقَتْ	كَانَ صَدَقَ	Sing.
No Dual	* كُنْتُمَا صَدَقْتُمَا *	* كُنْتُمَا صَدَقْتُمَا *	كَانَتَا صَدَقَتَا	كَانَا صَدَقَا	Dual
كُنَّا صَدَقْنَا	كُنْتُنَّ صَدَقْتُنَّ	كُنْتُمْ صَدَقْتُمْ	كُنُّ صَدَقْنَا	كَانُوا صَدَقُوا	Pl.

NOTE: that in Table 28 *: the second person ♂ and ♀ dual are identical.

Exercise: Conjugate the following verbs in Madi Ba'cid:

وَأَعَدَّ "he made an appointment" نَظَرَ "he observed" أَخَذَ "he took"
فَتَحَ "he opened".

The Imperfect of the Simple Verb Mudari' مُضَارِعٌ Indicative Mood

المُضَارِعُ المَرْفُوعُ

Mudari' is a simple verb which denotes an action which is still incomplete or was incomplete at a stated or implied time. It includes *present* and *future* tenses e.g. أَكْتُبُ may mean any of the following: "I write", "I am writing" or "I shall write."

Mudari' also has *Active* (مَعْرُوفٌ) and *Passive* (مَجْهُولٌ) forms.

المضارعُ المَعْرُوفُ Imperfect Active

المضارعُ المَعْرُوفُ is derived from المَاضِي المَعْرُوفُ by the following method:

1. The first letter of all sighahs are made *sakin*.
2. The following four letters are prefixed to Mudari':

ا ، ت ، ي ، ن - They are called **عَلَامَاتُ المَضَارِعِ**

a) ت and ي precede the III and II persons.

b) ا is added before 1st person singular.

c) ن is added before 1st person plural.

3. نُونِ اِعرَابِي is added after each dual. The ن is called **نُونِ اِعرَابِي**

4. نُونِ اِعرَابِي is added after each plural masculine. The ن is called **نُونِ اِعرَابِي**

5. نُونِ اِعرَابِي is added after 2nd person feminine. The ن is called **نُونِ اِعرَابِي**

The final ن of 3-5 above is elided when لَمْ or لَنْ precedes the verb.

6. نُونِ ضَمِيرِ is added after each plural ♀. The ن is called **نُونِ ضَمِيرِ** - it stays.

The pattern is Perfect Active ف + ع + ل Imperfect Active ل + ع + ف

If the middle letter of the Perfect has a Damma, the middle letter of the Imperfect is likewise

e.g. شَرُفَ ⇒ يَشْرُفُ كَرُمَ ⇒ يَكْرُمُ

If the middle letter of the Perfect has a Kasra then the middle radical of the Imperfect is Fatha e.g. فَرِحَ ⇒ يَفْرَحُ. However, حَسِبَ is an exception; it could be either يَحْسِبُ or يُحْسِبُ. But if the middle letter of the Perfect is a Fathah then the vowel of the middle letter of Imperfect can only be determined through practice e.g.:

<i>Perfect</i>		<i>Imperfect</i>	
كَتَبَ	⇒	يَكْتُبُ	"he writes"
فَعَلَ	⇒	يَفْعَلُ	"he does"
قَطَعَ	⇒	يَقْطَعُ	"he cuts"
جَلَسَ	⇒	يَجْلِسُ	"he sits"

The pattern of Mudari' in comparison with Madi can be one of the following six:

	<i>Madi</i>	<i>Mudari'</i>	<i>Madi</i>	<i>Mudari'</i>
1.	ضَرَبَ	يَضْرِبُ	—	—
2.	سَمِعَ	يَسْمَعُ	—	—
3.	فَتَحَ	يَفْتَحُ	—	—
4.	نَصَرَ	يَنْصُرُ	—	—
5.	كَرُمَ	يَكْرُمُ	—	—
6.	حَسِبَ	يَحْسِبُ	—	—

Table 29.
Method for Conjugating Mudari' Ma'ruf مُضَارِعٌ مَعْرُوفٌ

1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
أَفْعُلُ	تَفْعُلِينَ	* تَفْعُلُ	* تَفْعُلُ	يَفْعُلُ	<i>Sing.</i>
No Dual	# تَفْعُلَانِ	# تَفْعُلَانِ	# تَفْعُلَانِ	يَفْعُلَانِ	<i>Dual</i>
نَفْعُلُ	** تَفْعُلْنَ	تَفْعُلْنَ	** يَفْعُلْنَ	يَفْعُلُونَ	<i>Pl.</i>

Note they are the same * Note they are the same

** نون ضمير . The seven underlined are نون إعرابي

Table 30. Mudari' Ma'ruf مُضَارِعٌ مَعْرُوفٌ

1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
أَسْمَعُ	تَسْمَعِينَ	* تَسْمَعُ	* تَسْمَعُ	يَسْمَعُ	<i>Singular</i>
No Dual	# تَسْمَعَانِ	# تَسْمَعَانِ	# تَسْمَعَانِ	يَسْمَعَانِ	<i>Dual</i>
نَسْمَعُ	تَسْمَعْنَ	تَسْمَعُونَ	يَسْمَعْنَ	يَسْمَعُونَ	<i>Plural</i>

Note they are the same * Note they are the same

Mudari' also has three patterns as does the Madi:

Pattern 1. يَذْهَبُ يَشْرَبُ يَفْتَحُ The middle letter (the ع) of the word is maftuh, i.e. it has fathah.

Pattern 2. يَجْلِسُ يَضْرِبُ يَغْلِبُ The middle letter (the ع) of the word is maksur, i.e. it has kasrah.

Pattern 3. يَنْصُرُ يَكْتُبُ يَسْجُدُ The middle letter (the ع) of the word is madmum, i.e. it has dammah.

In all cases above, the يَ is one of the عِلَامَاتُ مُضَارِعٍ (signs of the mudari').

The first letter (the ف) of the word is sakin, i.e. it has sukun. The last letter (the ل) is madmum, i.e. it has dammah.

Like the Perfect, the Imperfect also has weak, hollow and double verbs. A few examples are given below:

Table 31. Mudari' Ma'ruf مَضَارِعُ مَعْرُوفٍ
Perfect قَالَ "he said", Imperfect يَقُولُ "he says"

1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
أَقُولُ	تَقُولِينَ	* تَقُولُ	* تَقُولُ	يَقُولُ	<i>Singular</i>
No Dual	# تَقُولَانِ	# تَقُولَانِ	# تَقُولَانِ	يَقُولَانِ	<i>Dual</i>
نَقُولُ	تَقُلْنَ	تَقُولُونَ	يَقُلْنَ	يَقُولُونَ	<i>Plural</i>

* These are always the same. # These are always the same.

<i>Madi</i>		<i>Mudari'</i>		<i>Madi</i>		<i>Mudari'</i>
دَعَا	⇒	يَدْعُو	"he calls"	رَضِيَ	⇒	يَرْضَى "he is pleased"
نَوَى	⇒	يَنْوِي	"he intends"	حَيَّ	⇒	يَحْيَا "he lives"
وَلِيَ	⇒	يَلِي	"he is near"	رَأَى	⇒	يَرَى "he sees"
زَارَ	⇒	يُزِيرُ	"he visits"	نَالَ	⇒	يُنَالُ "he obtains"
بَاعَ	⇒	يَبِيعُ	"he sells"	هَابَ	⇒	يَهَابُ "he is in awe (of)"

Four letter Mudari' verbs also derive from the four lettered Madi, e.g.

تَرَجَّمَ ⇒ يَتَرَجَّمُ "he translates".

Imperfect Passive مُضَارِعٌ مَجْهُولٌ

It is made according to the pattern يُفَعْلُ

Example: يُذَكَّرُ "it is mentioned", derived from ذُكِرَ "it was mentioned"

يُقْرَأُ	"it is read",	derived from قُرِيَ
يُزَارُ	"he is visited",	derived from زِيرَ
يُنَالُ	"it is obtained"	derived from نِيلَ

Negative of the Imperfect

is made by prefixing لَا or مَا

لَا is more common when Imperfect is a present tense.

لَا أَجْلِسُ	"I do not sit"
لَا يَكُونُ	"he is not"
مَا يَفْهَمُ	"he does not understand"

The Imperfect (مُضَارِعٌ) of كَانَ

كَانَ ⇒ يَكُونُ "he is or shall be or will be".

Table 32. Mudari' Ma'ruf مَضَارِعُ مَعْرُوفٍ Perfect كَانَ "he was", Imperfect يَكُونُ "he is or will be"					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
أَكُونُ	تَكُونِينَ	* تَكُونُ	* تَكُونُ	يَكُونُ	<i>Singular</i>
No Dual	# تَكُونَانِ	# تَكُونَانِ	# تَكُونَانِ	يَكُونَانِ	<i>Dual</i>
نَكُونُ	تَكُنَّ	تَكُونُونَ	يَكُنَّ	يَكُونُونَ	<i>Plural</i>

* These are always the same.

These are always the same.

NOTE: The verb كَانَ يَكُونُ "he was", "he existed" is also used with a general sense of 'being' مَنْ كَانَ هُودًا أَوْ نَصَارَى (Qur'an 2: 111) "**whoever is a Jew or a Christian**" وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا (Qur'an 2: 143) "**And that the Messenger may be a witness against you**". In such sentences the subject is called اِسْمُ كَانَ (the noun of the verb to be), and the predicate is called خَبَرُ كَانَ and is always accusative. كَانَ and يَكُونُ give an idea of duration and continuity, they give a historical sense. كُنْتُمْ خَيْرَ أُمَّةٍ (Qur'an 2: 110) "**you are the best community**": "you" is the اِسْمُ كَانَ and is concealed in the verb and خَيْرَ أُمَّةٍ is the predicate or خَبَرُ كَانَ .

The Present Tense

When لَ is prefixed to a مُضَارِعٌ then it indicates the present tense with a definite emphasis.

Examples: لَيَفْعَلُ "he does" لَيَجْلِسُ "he sits".

The Future Tense

a) The near future tense:- سَ is prefixed to a مُضَارِعٌ

Examples:-

سَيَقُولُ "he will soon say" سَيَفْعَلُ "he will soon do"
سَيُعَلِّمُ "he will soon teach" سَيَذْهَبُ "he will soon go"

b) The distant future tense:- سَوْفَ is prefixed to a مُضَارِعٌ

Examples:-

سَوْفَ تَعْلَمُونَ "you (σ pl.) will know", سَوْفَ يَدْعُو "he will call"
سَوْفَ تَقُومُ "she will stand"

Mudari with لَنْ

When لَنْ is prefixed to a مُضَارِعٌ it brings four changes in its meanings and structure:

1. It changes it into a negation form with emphasis, i.e. instead of 'no' it means 'never'.
2. It converts it into future tense.

Example: لَنْ يَفْعَلَ "he will never do", لَنْ يُؤْمِنَ "he will never believe".

3. It brings Fathah at the end of the word.

4. The nun of I'rab (نُونِ إِعْرَابِي) disappears, or is elided, e.g. لَنْ يُؤْمِنُوا instead of يُؤْمِنُونَ

Table 33. Mudari' with لَنْ
 “he will never write”

1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
لَنْ أَكْتُبَ	لَنْ تَكْتُبِي	لَنْ تَكْتُبَ *	لَنْ تَكْتُبِ *	لَنْ يَكْتُبَ	<i>Singular</i>
No Dual	# لَنْ تَكْتُبَا	# لَنْ تَكْتُبَا	# لَنْ تَكْتُبَا	لَنْ يَكْتُبَا	<i>Dual</i>
لَنْ نَكْتُبَ	لَنْ تَكْتُبِينَ	لَنْ تَكْتُبُوا	لَنْ يَكْتُبِينَ	لَنْ يَكْتُبُوا	<i>Plural</i>

* These are always the same. # These are always the same.

Mudari with لَمْ

When لَمْ is prefixed to مُضَارِعُ it converts it into a negative past tense form.

1. A damma at the end of مُضَارِعُ is replaced by a sukun, e.g. لَمْ يَلِدْ instead of يَلِدُ.
2. Nun I'rabi (نُونِ إِعْرَابِي) disappears or is elided, e.g. لَمْ يُؤْمِنُوا instead of يُؤْمِنُونَ

Table 34. Mudari' with لَمْ "he did not strike"					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
لَمْ أَضْرِبْ	لَمْ تَضْرِبِي	لَمْ تَضْرِبْ *	لَمْ تَضْرِبْ *	لَمْ يَضْرِبْ	Sing.
No Dual	# لَمْ تَضْرِبَا #	# لَمْ تَضْرِبَا #	# لَمْ تَضْرِبَا #	لَمْ يَضْرِبَا	Dual
لَمْ نَضْرِبْ	لَمْ تَضْرِبْنَ	لَمْ تَضْرِبُوا	لَمْ يَضْرِبْنَ	لَمْ يَضْرِبُوا	Pl.

* These are always the same. # These are always the same.

Past Continuous Tense

When كَانَ is prefixed to a مُضَارِعٌ, it converts it into the past continuous.

Examples: كَانَ يَذْهَبُ "he used to go", كَانَا يَذْهَبَانِ "two ♂s used to go"

كَانُوا يَذْهَبُونَ "♂s (pl.) used to go".

كُنْتُ أَكْتُبُ "I was writing", كُنَّا نَقُولُ "we used to say".

Table 35. "He is not" لَيْسَ which is conjugated as a Madi					
1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
لَسْتُ	لَسْتِ	لَسْتَ	لَيْسَتْ	لَيْسَ	Singular
No Dual	# لَسْتُمَا #	# لَسْتُمَا #	لَيْسَتَا	لَيْسَا	Dual
لَسْنَا	لَسْتُنَّ	لَسْتُمْ	لَيْسْنَ	لَيْسُوا	Plural

These are always the same.

It is like كَانَ (in Arabic grammar it is called one of the "sisters of كَانَ") but is always a present indicative. The predicate after لَيْسَ is generally introduced by بِ

e.g. أَلَسْتُ بِرَبِّكُمْ "Am I not your Lord?"

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ "Is not Allah the most Just of Judges?"

لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ "It is not virtue that you turn your faces to the east or the west."

لَيْسَ عَلَيْكُمْ جُنَاحٌ "It is no wrong action for you."

Energetic Mood مُضَارِعٌ with نَ and نَّ at the end

If ل is prefixed to a مُضَارِعٌ and نَ or نَّ is placed at the end:

a) an emphasis is placed on the meanings of that مُضَارِعٌ in both its active and passive forms, e.g. يَفْعَلُ "he does"; لَيَفْعَلَنَّ and لَيَفْعَلْنَ "he definitely will do"

b) It is converted into future tense.

1. نَ is not placed at the end of all four duals, ♀ plural III person and ♀ plural II person.

2. نَّ is added in the following manner:

i) All seven Nun I'rabī نُونِ إِرَابِيّ disappear.

ii) ♂ plural III person, ♂ plural II person lose their و and ♀ singular II person loses its ي

iii) An أَلِفٌ is inserted between Nun Damir and نَ in ♀ plural III and II person.

iv) In all four duals, ♀ plural III and II person أَلِفٌ is sakin.

v) ن is Maftuh except when it comes after أَلِفٌ , when it is Maksur.

Table 36. نٌ with مَضَارِعِ					
1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
لَأَفْعَلْنَ	لَتَفْعَلْنَ	لَتَفْعَلَنَّ	لَتَفْعَلْنَ	لَيَفْعَلَنَّ	<i>Singular</i>
No Dual	No Dual	No Dual	No Dual	No Dual	<i>Dual</i>
لَنَفْعَلْنَ	No Plural	لَتَفْعَلُنَّ	No Plural	لَيَفْعَلُنَّ	<i>Plural</i>

Table 37. نٌ with مَضَارِعِ					
1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
لَأَفْعَلَنَّ	لَتَفْعَلَنَّ	لَتَفْعَلَنَّ *	لَتَفْعَلَنَّ *	لَيَفْعَلَنَّ	<i>Singular</i>
No Dual	لَتَفْعَلَانَّ	لَتَفْعَلَانَّ #	لَتَفْعَلَانَّ #	لَيَفْعَلَانَّ	<i>Dual</i>
لَنَفْعَلَنَّ	لَتَفْعَلَانَّ	لَتَفْعَلُنَّ	لَيَفْعَلَانَّ	لَيَفْعَلُنَّ	<i>Plural</i>

NOTE that the verbs marked * are identical and the verbs marked # are identical.

Imperative Tense **أَمْرٌ** Order

I. 2nd person Active form **أَمْرٌ حَاضِرٌ مَعْرُوفٌ** Amr Hadir Ma'ruf.

It is derived from **مُضَارِعٌ** by making the following changes in it:

1. **تَفَعَّلُ** "you ♂ do" is a **مُضَارِعٌ**, replace **ت** with **ا**
2. If the second root letter or **عَيْنُ الْكَلِمَةِ** of a **مُضَارِعٌ** has a fathah or kasrah then put a kasrah on **ا** e.g. **أَفْعِلْ** and **أَفْعَلْ** "do"
3. If the middle letter of **مُضَارِعٌ** has a dammah then put a dammah on Alif, e.g. **أَنْصُرُ** "you help" **أَنْصُرُ** "help" (e.g. "help him").
4. Put a sukun or Jazm on the third root letter **لَامُ الْكَلِمَةِ** e.g. **أَفْعَلْ** "do" or **أَنْصُرْ** "help".
5. If the next letter after **ت** in the **مُضَارِعٌ** does not have a sukun then omit step 1. e.g.
 - a) **تَعِدُ** is a **مُضَارِعٌ** meaning "you ♂ promise, you are promising, you shall promise". **عِدْ** is the **أَمْرٌ** meaning "promise!"
 - b) **تَقُولُ** is a **مُضَارِعٌ** meaning "you ♂ say" ⇒ **قُلْ** is the **أَمْرٌ** meaning "say!" or "speak!"
 - c) **تُصَلِّي** is a **مُضَارِعٌ** meaning "you ♂ perform your salah" **صَلِّ** is the **أَمْرٌ** meaning "perform your ♂ salah!" or **صَلِّي** "perform your ♀ salah!"
 - d) **تَأْكُلُ** is a **مُضَارِعٌ** meaning "you ♂ eat" **كُلْ** is the **أَمْرٌ** meaning "eat ♂"
كُلِي "eat ♀"
6. **نُونُ إِعْرَابِي** (Nun I'rabī) is removed, e.g.

مُضَارِعٌ حَاضِرٌ مَعْرُوفٌ

أَمْرٌ

2nd person active mudari'

تَفْعَلَانِ "you two ♂ or ♀ do"

تَفْعَلُونَ "you ♂ pl. do"

تَفْعَلِينَ "you ♀ sing. do"

7. نُونِ ضَمِيرٍ (Nun Damir) stays as it is, e.g. تَفْعَلْنَ "you (♀ pl.) do"

أَفْعَلْنَ "do (♀ pl)!"

Imperative tense

أَفْعَلَا "do!"

أَفْعَلُوا

أَفْعَلِي

Table 38. أَمْرٌ حَاضِرٌ مَعْرُوفٌ
The Imperative

2nd Person ♀	2nd Person ♂
أَفْعَلِي إِفْعَلِي	أَفْعَلْ إِفْعَلْ
أَفْعَلَا إِفْعَلَا	أَفْعَلَا إِفْعَلَا
أَفْعَلْنَ إِفْعَلْنَ	أَفْعَلُوا إِفْعَلُوا

II. 2nd person passive form أَمْرٌ حَاضِرٌ مَجْهُولٌ Amr Hadir Majhul. To the passive forms of these six مُضَارِعٌ prefix لِ and make the last root letter sakin or remove the نُونِ إِعْرَابِيّ Nun I'rabi.

Table 39. أَمْرٌ حَاضِرٌ مَجْهُولٌ
of تَنْصَرُ "you ♂ are helped"

2nd Person ♀	2nd Person ♂	
لِتُنصِرِي	لِتَنْصَرَ "you should be helped"	Singular
# لِتُنصِرَا	# لِتَنْصَرَا	Dual
لِتُنصِرْنَ	لِتَنْصَرُوا	Plural

NOTE that the verbs marked # are identical.

أَمْرٌ غَائِبٌ وَمُتَكَلِّمٌ (Imperative: IIIrd and Ist person)

مَعْرُوفٌ وَمَجْهُولٌ (Active and Passive)

Prefix ل to the passive or active forms of these categories of مُضَارِعٌ e.g.

يَذْهَبُ "he goes" ⇒ لِيَذْهَبْ "he should go",

يَنْصُرُ "he helps" ⇒ لِيَنْصُرْ "he should help".

Similarly in the passive form e.g. يُنصَرُ "he is helped" ⇒ لِيُنصَرَ "he should be helped".

The last letter of singular forms become sakin. Nun I' rabi disappears. Nun Damir remains as it is. If the مُضَارِعٌ contains a weak letter (vowels like ي, و) at its end, it also goes, e.g.:

مُضَارِعٌ The Imperfect

يَدْعُو

⇒

أَمْرٌ غَائِبٌ III person Imperative

لِيَدْعُ

Table 40. أَمْرٌ غَائِبٌ وَمَتَكَلَّمٌ - مَعْرُوفٌ Imperative: III and I person: Active			
1st Person ♂ ♀	3rd Person ♀	3rd Person ♂	
لَاذْهَبْ	لِتَذْهَبْ	لِيَذْهَبْ "he should go"	<i>Singular</i>
	لِتَذْهَبَا	لِيَذْهَبَا	<i>Dual</i>
لِنَذْهَبْ "we should go"	لِيَذْهَبِينَ	لِيَذْهَبُوا	<i>Plural</i>

Table 41. أَمْرٌ غَائِبٌ وَمَتَكَلَّمٌ - مَجْهُولٌ Imperative: IIIrd and Ist person: Passive			
1st Person ♂ ♀	3rd Person ♀	3rd Person ♂	
لَا تُنْصَرْ	لِتُنْصَرْ	لِيُنْصَرَ "he should be helped"	<i>Singular</i>
	لِتُنْصَرَا	لِيُنْصَرَا	<i>Dual</i>
لِنُنْصَرَ "we should be helped"	لِيُنْصَرْنَ	لِيُنْصَرُوا	<i>Plural</i>

The Energetic Mood of the Imperative, نَّ & نْ & أَمْرٌ

أَمْرٌ حَاضِرٌ مَعْرُوفٌ

with نَّ

أَنْصُرَنَّ ⇒

“you must help”

“help (you ♂ sing.)!”

with نْ

أَنْصُرَنَّ ⇐

أَمْرٌ غَائِبٌ مَعْرُوفٌ

with نَّ

لِيَنْصُرَنَّ ⇒

“he must help”

“he should help”

with نْ

لِيَنْصُرَنَّ ⇐

أَمْرٌ حَاضِرٌ مَجْهُولٌ

with نَّ

لِيُنْصَرَنَّ ⇒

“you (♂ sing.) ⇐ must be helped”

“you should be helped”

with نْ

لِيُنْصَرَنَّ ⇐

أَمْرٌ غَائِبٌ مَجْهُولٌ

with نَّ

لِيُنْصَرََنَّ ⇒

“he must be helped”

“he should be helped”

with نْ

لِيُنْصَرََنَّ ⇐

أَمْرٌ مُتَكَلِّمٌ مُفْرَدٌ

مَعْرُوفٌ
لَأَنْصُرُ

“I should help”

مَجْهُولٌ
لَأَنْصُرَ

“I should be helped”

لَأَنْصُرَنَّ لَأَنْصُرَنَّ

“I must help”

لَأَنْصُرَنَّ لَأَنْصُرَنَّ

“I must be helped”

أَمْرٌ مُتَكَلِّمٌ جَمْعٌ

مَعْرُوفٌ
لِنَنْصُرُ

“We should help”

مَجْهُولٌ
لِنَنْصُرَ

“We should be helped”

لِنَنْصُرَنَّ لِنَنْصُرَنَّ

“We must help”

لِنَنْصُرَنَّ لِنَنْصُرَنَّ

“We must be helped”

Fi'l Nahi فِعْلٌ نَهْيٌ **The Verb of Prohibition**

It is indicative of prohibition or ordering not to do something, e.g.

لَا تَضْرِبْ “do not strike”.

Method of converting a مُضَارِعٌ into نَهْيٌ

1. Prefix لَا to a مُضَارِعٌ

2. Damma at the end of five categories of مُضَارِعٌ is replaced by a Sukin
3. Nun I'rahi disappears.
4. Nun Damir stays
5. A weak letter at the end should also go
6. مُضَارِعٌ مَعْرُوفٌ is converted into نَهْيٌ مَعْرُوفٌ and مُضَارِعٌ مَجْهُولٌ is converted into نَهْيٌ مَجْهُولٌ
7. As with أَمْرٌ then نٌ and نٌ can be added at the end for emphasis.

Table 42. فِعْلٌ نَهْيٌ مَعْرُوفٌ

1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
لَا أُضْرِبُ "I should not strike"	لَا تَضْرِبِي	لَا تَضْرِبْ * "do not strike"	لَا تَضْرِبْ * * "do not strike"	لَا يَضْرِبُ "he should not strike"	<i>Singular</i>
No Dual	# لَا تَضْرِبَا	# لَا تَضْرِبَا	# لَا تَضْرِبَا	لَا يَضْرِبَا	<i>Dual</i>
لَا نَضْرِبُ "we should not strike"	لَا تَضْرِبْنَ	لَا تَضْرِبُوا	لَا يَضْرِبْنَ	لَا يَضْرِبُوا	<i>Plural</i>

These are identical * These are identical

Table 43. **فِعْلٌ نَهْيٌ مَجْهُولٌ**

1st Person ♀♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
لَا أُضْرَبُ "I should not be struck"	لَا تُضْرَبِي	لَا تُضْرَبُ * "you should not be struck"	لَا تُضْرَبُ * "she should not be struck"	لَا يُضْرَبُ "he should not be struck"	<i>Singular</i>
No Dual	لَا تُضْرَبَا #	لَا تُضْرَبَا #	لَا تُضْرَبَا #	لَا يُضْرَبَا	<i>Dual</i>
لَا نُضْرَبُ "we should not be struck"	لَا تُضْرَبْنَ	لَا تُضْرَبُوا	لَا يُضْرَبْنَ	لَا يُضْرَبُوا	<i>Plural</i>

These are identical * These are identical

Energetic Mood

نَ or نٌ is added at the end of مُضَارِع and لَا is placed in front to convert it into Nahi with emphasis, e.g.

Active: لَا يَظْلَمَنَّ "He must not wrong (someone) or be unjust"

Passive: لَا يُظْلَمَنَّ "He must not be wronged or treated unjustly"

The Form

1. The simple Verbal Form **فِعْلٌ مُجَرَّدٌ**

2. The Derived Verbal Form **فِعْلٌ مَزِيدٌ فِيهِ**

1. a. **Transitive مُتَعَدٍّ**: which has a direct object. It usually has a fathah on the middle radical e.g. ضَرَبَ "he beat", وَهَبَ "he gave"; exceptions are

when the middle radical has a kasrah e.g. عَلِمَ "he knew or learnt", رَحِمَ "he had mercy upon", سَمِعَ "he heard". It has active and passive voices, e.g. كُتِبَ "it was written".

1. b. **Intransitive** لَازِمٌ : which does not have a direct object. It usually has a dammah or kasrah on the middle radical, e.g. كَبُرَ "he was large", كَبِرَ "he became old", قَبِحَ "he was ugly". It does not, generally, have passive voices.

2. Derived Verbal forms II to X

Original Form or Verbal Form I فَعَلَ فَعِلَ فَعُلَ

The derived verbal forms are mainly from three-radical verbs, taking the letters ل, ع and ف to represent the first and original form we have the following patterns:

Verbal Form II فَعَّلَ

It is derived from Form I by doubling the عَيْنُ الْكَلِمَةِ or middle letter of the word. It is conjugated exactly the same as a simple four-letter verb.

The second form فَعَّلَ often indicates the act being intensive or extensive, e.g. if we compare it with the simple form ضَرَبَ "he beat" but ضَرَّبَ "he beat violently"; فَارَقَ "he separated" but فَارَّقَ "he dispersed"; طَافَ "he went round" but طَوَّفَ "he went round much or often"; قَطَعَ "he cut" but قَطَّعَ "he cut in pieces".

Another meaning of the II form is doing something to another, e.g. عَلِمَ "he

knew or learnt" but عَلَّمَ "he taught" i.e. "he caused another to know or learn"; and similarly with دَرَسَ "he studied" and دَرَّسَ "he taught".

Some further examples are as follows:

Perfect Active عَلَّمَ "he taught" Perfect Passive عَلِّمَ "he was taught"
 Imperfect Active يُعَلِّمُ "he teaches" Imperfect Passive يُعَلَّمُ "he is taught"
 كَذَبَ "he lied", كَذَّبَ "he called (it) a lie, denied"; صَدَّقَ "he affirmed or called (someone) truthful"; قَوَّمَ "he straightened"; وَلَّى "he put in charge of" but also "he turned back".

Verbal Form III فَاعَلَ

فَاعَلَ is derived from Form I by lengthening اِلكَلِمَةَ the first letter of the root by adding an alif after it. Verbs of this form are conjugated similarly to those of II.

فَاعَلَ indicates that one person makes use of that quality towards another and affects him thereby, e.g. قَتَلَ "he killed" but قَاتَلَ "he fought"; حَسُنَ "he was good" but حَاسَنَ "he treated kindly"; كَاتَبَ "he wrote to, corresponded with"; قَاوَمَ "he stood up to, opposed"; سَافَرَ "he travelled"; لَاقَى "he met".

Perfect Active قَاتَلَ "he fought" Perfect Passive قُوتِلَ "he was fought"
 Imperfect Active يُقَاتِلُ "he fights" Imperfect Passive يُقَاتَلُ "he is fought".

Verbal Form IV أَفْعَلَ

It is derived from Form I by making its الكلمة فَاء first root letter Sakin and prefixing أ.

أَفْعَلَ the fourth form is declarative or estimative and comprises a number of denominatives, e.g. جَسَّ "he sat" but أَجَسَّ "he bade one sit down"; أَكَلَ "he ate" but أَكَلَ "he gave someone to eat"; أَقْرَأَ "he read" but أَقْرَأَ "he taught to read"; أَلْقَى ⇒ أَلْقَى "he threw, delivered"; أَشْكَلَ ⇒ أَشْكَلَ "it became difficult".

Verbal Form V تَفَعَّلَ

It is made by prefixing ت to form II

تَفَعَّلَ expresses the passive state of the second form, e.g. تَفَرَّقَ "he was dispersed"; تَقَطَّعَ "he was cut in pieces"; خَافَ "he feared (it)" II خَوْفَ "he terrified (another)" تَخَوَّفَ "he became afraid"; عَلَّمَ "he taught" ⇒ تَعَلَّمَ "he learned, taught himself"; شَرَّفَ "he honoured" ⇒ تَشَرَّفَ "he had the honour"; وَلَّى "he appointed" ⇒ تَوَلَّى "he took charge of"; رَدَّدَ ⇒ تَرَدَّدَ "he hesitated".

Verbal Form VI تَفَاعَلَ: تَفَاعَلَ

It is made by prefixing ت to Form III

تَفَاعَلَ indicates reflexiveness and reciprocity, e.g. تَغَافَلَ "to neglect (one another)"; تَعَامَى "he pretended to be blind", تَخَادَعَ "he pretended to be deceived"; تَنَافَوْا ⇒ تَنَافَوْا "he fought" ⇒ تَقَاتَلَ "to fight each other"; تَنَافَوْا ⇒ تَنَافَوْا "he pretended to be asleep"; وَافَقَ "he agreed (with someone)" ⇒ تَوَافَقَ

“to agree among themselves”; لَاقَى ⇒ تَلَاقَى “to meet each other”.
تَبَارَكَ “He made Himself Blessed above all”; تَعَالَى “He made Himself exalted above all”, are examples used with Allah’s names and indicate a reflexive significance.

Verbal Form VII انْفَعَلَ

انْفَعَلَ is like the first form with an انْ added. It never assumes the reciprocal signification. Examples of it are: انْشَقَّ “it split itself”, انْقَطَعَ “it was cut off, it ended”.

كَسَرَ “he broke (it)” ⇒ انْكَسَرَ “it broke”; قَلَبَ ⇒ انْقَلَبَ “he became overturned”;

قَادَ “he led” ⇒ انْقَادَ “he was led”; حَنَى ⇒ انْحَنَى “he bowed”.

Verbal Form VIII اِفْتَعَلَ

It is made by inserting a ت between فَاءُ الْكَلِمَةِ or the 1st root letter and the عَيْنُ الْكَلِمَةِ or the second root letter of Form I, making its فَاءُ الْكَلِمَةِ or the 1st root letter Sakin and prefixing اِ to it.

اِفْتَعَلَ is reflexive of the first form but has a reciprocal signification like the sixth, e.g. اِفْتَرَقَ “it went asunder, parted”; اضْطَرَبَ “he was agitated”, اِقْتَرَبَ “he came near”; اِكْتَسَبَ “he earned”; جَمَعَ “he collected (something)” ⇒ اِجْتَمَعَ “it collected or gathered together, e.g. a crowd”; اِشْتَرَى ⇒ اشْتَرَى “he bought”; اِفْتَرَقَ ⇒ فَرَقَ “it separated”; لَمَسَ ⇒ التَّمَسَ “he sought”; اِصْطَفَى ⇒ صَفَى “he chose” (Note that here the ت is

transformed into a ط because of the proximity of the (ص) أَخَذَ ⇒ أَطَّخَهُ "he took".

Verbal Form IX: افْعَلَّ

It is made by doubling the الْكَلِمَةُ لَامُ or the last root letter of Form I, making its الْكَلِمَةُ فَاءُ or first root letter Sakin and prefixing ا to it. It is formed from those adjectives which denote colour or shape.

افْعَلَّ chiefly expresses colours and shape defects, e.g. أَصْفَرَّ "yellow" ⇒ أَصْفَرَّ "it was or became yellow, pale"; اَسْوَدَّ "black" ⇒ اَسْوَدَّ "it was or became black"; اَبْيَضَّ "white" ⇒ اَبْيَضَّ "it was or became white"; اَحْمَرَّ "red" ⇒ اَحْمَرَّ "he blushed"; اَعْوَجَّ "bent" ⇒ اَعْوَجَّ "it became bent".

Verbal Form X اسْتَفْعَلَّ

It is made by making the الْكَلِمَةُ فَاءُ the first root letter of form I sakin and prefixing اسْت to it.

اسْتَفْعَلَّ often expresses taking, seeking, asking for or demanding, as well as estimating the other of having that sought from them, e.g. غَاثَ "he helped", اسْتَفَاثَ "he called for help"; حَضَرَ "he was or became present", اسْتَحْضَرَ "he required one's presence"; سَقَى "he gave one to drink", اسْتَسْقَى "he asked for something to drink"; اَذِنَ "he permitted", اسْتَأْذَنَ "he asked permission"; حَسُنَ "it was good" ⇒ اسْتَحْسَنَ "he approved"; عَمِلَ "he did" ⇒ اسْتَعْمَلَ "he used"; قَرَأَ "he read" ⇒ اسْتَفْرَأَ "he asked to read".

**Table 43. for the Madi of Derived Verbs of Form II
with a weak final root letter لَامُ الْكَلِمَةِ**
e.g. صَلَّى "he prayed" (from صَلَّى)

1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
صَلَّيْتُ	صَلَّيْتِ	صَلَّيْتَ	صَلَّتْ	صَلَّى	<i>Singular</i>
No Dual	* صَلَّيْتُمَا	* صَلَّيْتُمَا	صَلَّتَا	صَلَّيَا	<i>Dual</i>
صَلَّيْنَا	صَلَّيْتُنَّ	صَلَّيْتُمْ	صَلَّيْنَ	صَلُّوا	<i>Plural</i>

NOTE that verbs marked * are identical.

Table 44. for the Madi of Derived Verbs of Form V
e.g. تَوَضَّأَ "he performed ablution" (from تَوَضَّأَ)

1st Person ♀ ♂	2nd Person ♀	2nd Person ♂	3rd Person ♀	3rd Person ♂	
تَوَضَّأْتُ	تَوَضَّأْتِ	تَوَضَّأْتَ	تَوَضَّأَتْ	تَوَضَّأَ	<i>Singular</i>
No Dual	* تَوَضَّأْتُمَا	* تَوَضَّأْتُمَا	تَوَضَّأْتَا	تَوَضَّأَا	<i>Dual</i>
تَوَضَّأْنَا	تَوَضَّأْتُنَّ	تَوَضَّأْتُمْ	تَوَضَّأْنَ	تَوَضَّأُوا	<i>Plural</i>

NOTE that verbs marked * are identical.

There are three aspects of the Arabic Verb.

I. The State or Tense **زَمَانَةُ الْفِعْلِ**:

II. The Mood **حَالَةُ الْفِعْلِ**

III. The Form **هَيْئَةُ الْفِعْلِ**

I. The State or Tense زَمَانَةُ الْفِعْلِ

a) The Perfect **الْمَاضِي** , b) The Imperfect **الْمُضَارِعُ**

a) The Perfect is also used i) in wishes, prayers and curses: **رَحِمَهُ اللَّهُ** "may Allah have mercy on him"; ii) after the name of Allah such perfects as **تَبَارَكَ، تَعَالَى، عَزَّ وَجَلَّ**

ii) After **إِذَا** or **إِذَا مَا** "when, as often as", the Perfect is usually said to take the meaning of the Imperfect; as

Qur'an 8: 24, اِسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ "Respond to Allah and the Messenger, when he calls you to that which can give you life";

Qur'an 10: 51, أَتُمْ إِذَا مَا وَقَعَ ءَامَنْتُمْ بِهِ "When it (the punishment) falls (upon you), will you believe it then?"

Some examples of **إِذَا** with the Perfect are at Qur'an 2: 76, 170, 186; 7: 204; 8: 2; 9 : 5; 10 : 15; 17: 104; 19 : 58 and 73; 22: 72; 24: 51; 25: 67; 31: 7 and 21; 81: 1. **إِذَا مَا** with the Perfect 9: 92 and 127.

iii) When **إِذَا** or **إِذَا مَا** is immediately preceded by **حَتَّى** "until", the Perfect takes the sense of historical present, something as yet in progress, e.g.

Qur'an 10 : 22, هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ "He it is who makes you travel by land and by sea, until when you are

on board the ships”.

Some more examples of إِذَا حَتَّىٰ with the Perfect are at Qur'an 6: 25; 7: 37; 10: 24; 21: 96; 23: 77 and 99; 24: 39; 27: 84; 31: 61.

iv) After the conditional particle such as اِنْ “if”, مَنْ “who, whoever”, مَا “what”, كَلَّمَا “as often as”, حَيْثُ “where”, مَتَى “when”, اَيْنَ “where”, اِذْمَا “whenever”, اَيْنَمَا “wherever”, اِنَّمَا “in whatever way”, اَيَّانَ “when or whenever”, the Perfect takes a future sense, the condition being represented as already fulfilled e.g.

Qur'an 2: 191, فَاِنْ قَاتَلُوْكُمْ فَاَقْتُلُوْهُمْ “but if they fight you slay them”;

Qur'an 2: 98 مَنْ كَانَ عَدُوًّا لِلّٰهِ “Whoever is the enemy of Allah”.

Some more examples are at Qur'an 2: 196, 209 and 62; 16: 82.

II حَالَةُ الْفِعْلِ

The Arabic Verb has five moods: 1) Indicative; 2) Subjunctive; 3) Jussive or Conditional; 4) Imperative (Amr or Order); 5) Energetic. Of these the first three are restricted to the Imperfect. The fourth is discussed under the heading اَمْرٌ Order; the fifth is discussed on pp. 72-73 under the heading مَضَارِعُ with نٌ and نٌ at the end.

1. Indicative of the Imperfect مَضَارِعُ مَرْفُوعٌ: The third radical of singular forms has damma e.g. يَكْتُبُ (see pp. 62-69). Nun I' rabi – نٌ and نٌ – at the end of seven forms, i.e. the ♂ pl., the dual and the second person ♀ sing., is always present (see Table 45).

2. Subjunctive of the Imperfect مَضَارِعُ مَنْصُوبٌ: The third radical has

Fathah, e.g. يَكْتُبُ , the forms of the Indicative which end in نَ and نِ reject these syllables, in other words Nun I' rabi disappears. The second and third person plural feminine are exceptions, for in them نَ is retained because it is necessary in order to mark the gender i.e. Noon Damir stays (see Table 45).

The subjunctive mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause and future to it in point of time. The Subjunctive mood مُضَارِعٌ مَنْصُوبٌ is governed by the following Particles which are called حُرُوفُ نَاصِبَةٌ :

2.1 أَنْ "that", لَأَنَّ or أَلَّا "that not", for example وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ Qur'an 2: 282 "Let not one who can write, refuse to write", مَا مَنَعَكَ إِلَّا، Qur'an 7: 12, "What has prevented you from prostrating?"

2.2 لَنْ (for لَأَنَّ i.e. لَا يَكُونُ أَنْ "it will not be that") "certainly not, not at all". The subjunctive always has a future sense after the adverb لَنْ for example:

Qur'an 2: 111, لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصَارَى "None shall enter the Garden except those who are Jews or Christians";

Qur'an 2: 80, لَنْ تَمَسَّنَا النَّارَ إِلَّا أَيَّامًا مَّعْدُودَةً "the fire of (Hell) shall certainly not touch us except a number of days".

2.3 لِ "that, in order that" (called لِكَيْ لَأَنَّ ، لِكَيْ ، لِكَيْ "that, in order that";

لِئَلَّا and كَيْلًا "that not, in order that not". Example of لِ، Qur'an 2: 143, وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ "And never would Allah make your faith of no effect"; also at Qur'an 6: 71; 9: 115; 15: 33; 16: 39; 28: 13; 33: 73.

Examples of **لَكَيْلًا** and **لِنَلًا** are:

Qur'an 3: 153, **لَكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ** "That you should not grieve for that which escaped you";

Qur'an 2: 150 **لِنَلًا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ** "That there be no ground of dispute against you among the people".

2.4 **حَتَّى** "until, until that, that, in order that", (**حَتَّى** when it expresses a meaning without expectation i.e. "till", it is not followed by the subjunctive). For example:

Qur'an 2: 196, **وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ** "and do not shave your heads until the offering reaches the place of sacrifice". Some examples are at Qur'an 2: 55 and 187; 12: 80; 49: 9.

2.5 Sometimes **وَ** and **فَ** appear to act as "nasib", for example:

Qur'an 3: 142, **يَعْلَمُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ الصَّابِرِينَ** "...Allah knows those of you who have fought (for Him) and knows the patient ones". However, this example and the others are not true nasib particles but rather they are either the action of an earlier nasib particle in the sentence or of an implicit nasib or clause. Some examples of **وَ** as apparent "nasib" are at: Qur'an 5: 113; 8: 7, 8 and 46.

2.6 Similarly **أَوْ** "or, unless that, until that", are apparent but false nasib particles, the true nasib being mentioned earlier in the ayat or being implicit but unstated. For example:

Qur'an 6: 65, **أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ** "Or to cover you with confusion in party strife giving you a taste of mutual vengeance".

2.7 إِذْنٌ or إِذَا “in that case, well then”; for example تَدْخُلُ الْجَنَّةَ إِذْنٌ “Submit (to the Will of Allah); in that case you shall enter the Paradise”.

In the Qur'an إِذَا is used but not with Imperfect, for example:

Qur'an 36: 24, إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ “I would certainly be in that case in clear error”. Also as at Qur'an 5: 106.

2.8 أَنْ with the Subjunctive is sometimes equivalent in meaning to the verbal noun or مَصْدَرٌ of that verb e.g.

Qur'an 2: 184, وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ “And that you fast (i.e. fasting) is better for you”;

Qur'an 2: 233, لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ “For him who desires to complete the time of suckling” or “For him who desires the completion of the suckling”.

3) **Jussive of the Imperfect** مُضَارِعٌ مَجْزُومٌ : the third radical or لَامُ الْكَلِمَةِ has Jazm or Sukun, e.g. يَكْتُبُ (see Table 2) Nun I'rabi disappears and Nun Damir stays on as in the subjunctive. The jussive mood is closely connected with أَمْرٌ Amr (Order) and implies a command. It is generally preceded by the particle ل (the Iaam of Command لَامُ الْأَمْرِ). If the Conjunction و “and” or ف “so” is prefixed to ل, this letter becomes vowelless or majzoom, e.g.

Qur'an 2: 282, وَلِيَكْتُبَ بَيْنَكُمْ كَاتِبٌ “And so let a scribe write down between you”;

Qur'an 3: 104, وَلَتَكُنَّ مِنْكُمْ أُمَّةٌ “And so let there arise out of you a community”.

The jussive mood is governed by the following particles which are called حُرُوفُ جَازِمَةٌ:

3.1 لَا "not",

Qur'an 2: 286, رَبَّنَا لَا تَوَاخِدْنَا "O our Lord punish us not...".

3.2 إِنَّ "if", and any other conditional particle;

Qur'an 3: 120, وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ "But if some misfortune overtakes you".

3.3 مَنْ "who",

Qur'an 3: 101, وَمَنْ يَعْتَصِمْ بِاللَّهِ "And whoever holds firmly to Allah".

3.4 لَمْ "not", لَمْأَ "not yet";

Qur'an 2: 6, أَمْ لَمْ تُنذِرْهُمْ "Or you do not warn them".

Qur'an 38: 8, لَمْأَ يَذُوقُوا عَذَابَ "They have not yet tasted My punishment".

3.5 Again, وَ "and" and فَ "so" are apparently jazim particles but, in reality, are not so. The real jazim particle is one mentioned earlier in the ayat or an implicit one. For example:

Qur'an 3: 31, وَيَغْفِرَ لَكُمْ ذُنُوبَكُمْ "And He will forgive you your wrong actions"; however, وَ is not the agent of Jazm here but the conditional clause before it.

Qur'an 3: 53, فَأَكْتُبْنَا مَعَ الشَّاهِدِينَ "Then write us down among those who bear witness" but also here the فَ is not the agent of jazm but the verb is itself an imperative اُكْتُبْ.

3.6 And apparently مَا "whatever"; Qur'an 2: 272, وَمَا تُنْفِقُوا مِنْ خَيْرٍ "And whatever of good you spend", but this is not the action of the مَا but rather because this clause is a conditional clause, which has a response

clause the verb of which is also majzoom.

3.7 And apparently **أَوْ** "or"; Qur'an 4: 110, **وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ** "If anyone does evil or wrongs his own self". However, the word **أَوْ** is not the agent of jazm here, but rather the conditional clause which precedes it "If anyone does evil..." whose verb is also majzoom, the **أَوْ** merely extending on the action of jazm.

3.8 **أَيْنَمَا** "wherever"; Qur'an 4: 78, **أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ** "Wherever you are, death will overtake you". Again, the first clause "wherever you are" is one which has a response "death will overtake you" and in all such clauses the verbs are majzoom.

After **إِنْ** and various other words that imply the conditional meaning, the Imperfect is also said to take a future sense and the Jussive has the same meaning as the Perfect. **إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يُعَلِّمَهُ اللَّهُ** 3: 29, "If you conceal what is in your breasts or disclose it Allah will know it".

3.9 **كَمْ** "how many", **مَتَى** "when, whenever?", **حَيْثُ** "where".

4. The Imperative **الْأَمْرُ** the Order, (see pp. 74-79).

5. The Energetic is formed by adding **نْ** or **نَّ** to the Jussive (See Pp. 72-73)

Table 45. The Imperfect Tense **المُضَارِعُ**

	Indicative المُضَارِعُ المَرْفُوعُ	Subjunctive المُضَارِعُ المَنْصُوبُ	Jussive المُضَارِعُ المَجْزُومُ
3rd Person ♂ Sing. M	يَكْتُبُ	يَكْتُبَ	يَكْتُبْ
Dual	1 يَكْتُبَانِ	2 يَكْتُبَا	2 يَكْتُبَا
Plural	1 يَكْتُبُونَ	2 يَكْتُبُوا	2 يَكْتُبُوا
3rd Person ♀ Sing. F	تَكْتُبُ	تَكْتُبِ	تَكْتُبْ
Dual	1 تَكْتُبَانِ	2 تَكْتُبَا	2 تَكْتُبَا
Plural	3 يَكْتُبْنَ	3 يَكْتُبْنَ	3 يَكْتُبْنَ
2nd Person ♂ Sing. M	تَكْتُبُ	تَكْتُبِ	تَكْتُبْ
Dual	1 تَكْتُبَانِ	2 تَكْتُبَا	2 تَكْتُبَا
Plural	1 تَكْتُبُونَ	2 تَكْتُبُوا	2 تَكْتُبُوا
2nd Person ♀ Sing. F	1 تَكْتُبِينَ	2 تَكْتُبِي	2 تَكْتُبِي
Dual	1 تَكْتُبَانِ	2 تَكْتُبَا	2 تَكْتُبَا
Plural	3 تَكْتُبْنَ	3 تَكْتُبْنَ	3 تَكْتُبْنَ
1st Person ♀ ♂ Sing.	أَكْتُبُ	أَكْتُبِ	أَكْتُبْ
Dual	نَكْتُبُ	نَكْتُبِ	نَكْتُبْ
Plural	نَكْتُبُ	نَكْتُبِ	نَكْتُبْ

1. Nun I'rahi نَ or نِ are seven in number; they are at the end of the 3rd person ♂ pl., all the duals of the Indicative, and the 2nd person ♀ sing.
2. Nun I'rahi are dropped (all seven of them) in the subjunctive and jussive moods.

3. Nun Damir نون is in the 2nd and 3rd persons feminine plural; it remains in all moods; they are two in number and are necessary in order to mark the gender.

Table 46.

I. Simple Trilateral Verbs ثَلَاثِي مُجَرَّد
II. - X. Derived Verbal Forms ثَلَاثِي مَزِيدٌ فِيهِ

		ACTIVE	المَعْرُوف				PASSIVE	المَجْهُول
Verb Form	PERF.	IMPERF	ORDER	ACT. PART.	VERB. NOUN	PERF.	IMPERF.	PASS. PART.
	مَاضِي	مُضَارِعٌ	أَمْرٌ	اسِمٌ	مَصْدَرٌ	مَاضِي	مُضَارِعٌ	اسِمٌ
I	قَتَلَ	يَقْتُلُ	أَقْتُلُ	قَاتِلٌ	قَتْلٌ	قُتِلَ	يُقْتَلُ	مَقْتُولٌ
II	قَتَلَ	يُقْتَلُ	قَتَّلَ	مُقْتَلٌ	تَقْتِيلٌ تَقْتَلَةٌ	قُتِلَ	يُقْتَلُ	مُقْتَلٌ
III	قَاتَلَ	يُقَاتِلُ	قَاتَلَ	مُقَاتِلٌ	قِتَالٌ مُقَاتَلَةٌ	قُوْتِلَ	يُقَاتَلُ	مُقَاتَلٌ
IV	أَقْتَلَ	يُقْتَلُ	أَقْتَلُ	مُقْتَلٌ	إِقْتَالٌ	أُقْتِلَ	يُقْتَلُ	مُقْتَلٌ
V	تَقْتَلُ	يَتَقْتَلُ	تَقْتَلُ	مُتَقْتَلٌ	تَقْتَلٌ	تُقْتَلُ	يَتَقْتَلُ	مُتَقْتَلٌ
VI	تَقَاتَلَ	يَتَقَاتَلُ	تَقَاتَلَ	مُتَقَاتِلٌ	تَقَاتَلٌ	تُقَاتَلُ	يَتَقَاتَلُ	مُتَقَاتَلٌ
VII	انْقَتَلَ	يُنْقَتَلُ	انْقَتَلَ	مُنْقَتَلٌ	انْقِتَالٌ	انْقُتِلَ	يُنْقَتَلُ	مُنْقَتَلٌ
VIII	اِقْتَتَلَ	يُقْتَتَلُ	اِقْتَتَلَ	مُقْتَتَلٌ	اِقْتِتَالٌ	اِقْتُتِلَ	يُقْتَتَلُ	مُقْتَتَلٌ
IX	اِقْتَلَّ	يُقْتَلُ	اِقْتَلَّ	مُقْتَلٌ	اِقْتِلَالٌ	No	Passive	Form
X	اسْتَقْتَلَ	يَسْتَقْتَلُ	اسْتَقْتَلَ	مُسْتَقْتَلٌ	اسْتَقِتَالٌ	اسْتُقْتَلُ	يَسْتَقْتَلُ	مُسْتَقْتَلٌ

Exercise: With the help of Table 46 practise on the following verbs:

فَتَحَّ "he opened"; ذَكَرَ "he mentioned, remembered"; صَلَحَ "he was right-acting"; صَدَقَ "he told the truth"; ظَلَمَ "he wronged, was unjust"; عَجَزَ "he was incapable"; قَبَلَ "he accepted"; قَدَرَ "he was able"; قَلَبَ "he turned, returned"; عَبَدَ "he worshipped, served".

The Verbs of Surprise and Wonder أَفْعَالُ التَّعَجُّبِ

1. Third person singular masculine, Perfect, Active of the IV derived verbal form preceded by مَا and followed by accusative of the object that causes surprise; e.g. Qur'an 2: 175, فَمَا أَصْبَرَهُمْ عَلَى النَّارِ "Ah! what boldness (they show) for the Fire"; Qur'an 80: 17, قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ "Perish man, what made him reject (Allah)?"
2. Second person singular masculine, Amr (order) of the IV derived verbal form followed by the preposition بِ with the genitive of the object that causes surprise; e.g. أَفْضِلْ بِزَيْدٍ "make Zaid excellent" (in other words you cannot make him more excellent than he is).

The Verbs of Praise and Blame أَفْعَالُ الْمَدْحِ وَالذَّمِّ

1. نِعِمَ "he (it) was good"; نَعِمَ "he was blessed, joyful", is the original form; e.g. Qur'an 8: 40, نِعَمَ الْمَوْلَىٰ وَنِعَمَ النَّصِيرُ "The best Master (or how excellent the Master) and the best Helper (or how excellent the Helper)"; Qur'an 3: 173, حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ "For us Allah is sufficient and He is the Best disposer of affairs". نِعِمَ is sometimes

followed by مَا and so نِعْمَ مَا by contraction becomes نِعِمَّا (which is also written نَعِمَّا) as at Qur'an 4: 58, "نِعِمَّا يَعِظُكُم بِهِ" "How excellent is the teaching which He gives you".

2. بِئْسَ "he (it) was bad", originally بَأْسَ , بئسَ "he was wretched, miserable" the feminine is بِئْسَتْ . Sometimes it is followed by مَا and becomes بِئْسَمَا . An example of the former is:

Qur'an 3: 151, "وَبئْسَ مَثْوَى الظَّالِمِينَ" "And how miserable is the home of wrongdoers"; and Qur'an 3: 187, "فَبئْسَ مَا يَشْتَرُونَ" "And what a bad bargain they made". An example of the latter is:

Qur'an 7: 150, "قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي" "He said, 'How badly you acted as my successors after me'."

The Verbal Suffixes

The following are the verbal suffixes – personal pronouns – which express the accusative case **الْحَالَةُ النَّصْبِيَّةُ**

	Singular	Dual	Plural
III. ♂	هُ "him"	هُمَا	هُمَّ "them"
III. ♀	هَا "her"	هُمَا "them both"	هُنَّ "them"
II. ♂	كَ "you"	كُمَا	كُمُ "you"
II. ♀	كِ "you"	كُمَا "you both"	كُنَّ "you"
I. ♀ & ♂	نِي "me"		نَا "us"

The same forms serve, when appended to the noun, to express the genitive case **الْحَالَةُ الْجَرِّيَّةُ**; except that "my" is **مِي** or **مِي** – instead of **نِي**

a) The damma of هُ , هُمَا and هُمْ is changed after - يَ , يَ , يَ into Kasra; as يَأْتِيهِ , يَأْتِيهِمْ , يَأْتِيهِ "he will come to him, to them"; لَمْ تَرْضِيهِ "you have not been pleased with him".

b) The يِ of the first pers. sing. is sometimes dropped as in اتَّقُونِ for اتَّقُونِي "have fearful awareness of Me".

c) Those persons which end in *alif al-wiqayah* reject it before the suffix; e.g. نَصَرُوا "they helped", نَصَرُونِي "they helped me".

d) In the second per. ♂ pl. Perfect, there is a long damma before the suffix, as in رَأَيْتُمْ "you saw", رَأَيْتُمُونِي "you saw me". The same thing takes place when كُمْ "you" is followed by another suffix; as in يُرِيكُمُوهُمْ "he shows them to you".

e) The second and third per. ♂ pl. occasionally reject the termination نَ before the suffixes نِي and نَا; as يَجِدُونِي for يَجِدُونَنِي "they will find me", though sometimes it is retained as in تَأْمَنَّا for تَأْمَنَّا and مَكَّنِي for مَكَّنِي.

f) There may be two suffixes appended to the verb where the verb takes two objects, e.g. أَعْطَانِيهِ "he gave it to me", أَعْطَانِيكَ "he gave you to me", أَعْطَيْتَكَهُ "I gave it to you", يَكْفِيكُهُمْ "He will suffice you (against) them", أَنْلَزِمَكُمُوهَا "shall we compel you (to receive) it?"

g) A very strong emphasis is expressed by prefixing the pronoun with أَيَّا and, in the first example below, at the same time appending the pronominal suffix to the verb; as in وَإِيَّايَ فَاتَّقُونِ "Me, therefore, fear Me" or "Me alone, therefore you should fear"; Qur'an1: 5, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ "You alone we worship and You alone we ask for help".

Particles, Conjunctions and Prepositions

a) Particles: **إِنَّ** comes in the beginning of a sentence. **أَنَّ** usually comes in the middle of the sentence. **كَأَنَّ** "as if", **لَكِنَّ** "but", **لَعَلَّ** "perhaps", **لَوْ لَا** "had it been", **لَيْتَ**, **لَوْ**, **لَوَ لَا** "when, how, where", **أَيَّانَ** "when", **أَ** an interrogative particle, **هَلْ** an interrogative particle, **نَعَمْ** "yes", **كَلَّا** "never", **يَا** "O", **أَ ، ءَ ،** "whether".

b) Prepositions: **بِ** **ت** **ك** **ل** **و** **مُنْذُ** "since", **مُنْذُ** "since", **خِلَا** "except", **رُبَّ** "maybe, perhaps", **حَاشَا** "but, except", **مِنْ** "from", **فِي** "in", **عَنْ** "from", **عَلَى** "on", **حَتَّى** "until", **إِلَى** "to".

c) Conjunctions: **وَ** "and", **فَ** "so, then", **ثُمَّ** "then later, moreover, again", **أَوْ** "or", **أَمْ** "or, whether", **بَلْ** "certainly".

The Particles حُرُوفُ pl. حَرَفٌ

There are four kinds of Particles.

1. Prepositions; 2. Adverbs; 3. Conjunctions; 4. Interjections.

1. The Prepositions حُرُوفُ الْجَرِّ

They govern the genitive, i.e. one of the signs of Jarr is suffixed to the noun or the pronoun to which they are prefixed or precede.

i) **بِ** "in, at, near, by, through", as in **بِكُفْرِهِمْ** "in their denial"; **بِهِ** "with it";

بِالْحَقِّ "with the truth"; but also an oath, بِاللَّهِ "By Allah!".

ii) تَ "by", in swearing an oath, as in تَاللَّهِ "By Allah!".

iii) لِ "to, for, on account of", e.g. لِلَّهِ "to or for Allah"; لِلنَّاسِ "to or for the people"; لِكُلِّ "to or for all or each"; لِلْمَلَائِكَةِ "to the angels.

iv) وَ "by" in swearing an oath, as وَالشَّمْسِ "by the sun!".

v) كَ "as, like"; Qur'an 2: 74, وَهِيَ كَالْحِجَارَةِ "And they are like rocks."

vi) إِلَى "to", as at Qur'an 2: 210, وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ "and to Allah return all the affairs".

vii) حَتَّى "till, up to, as far as": Qur'an 97: 5, حَتَّى مَطْلَعِ الْفَجْرِ "Till the rising of the dawn".

viii) عَلَى "above, upon, over, in addition to, before, towards, against, opposite, alongside, to, according to, of, for, on account of, in, from, by", e.g. Qur'an 6: 136, عَلَى مَكَانَتِكُمْ "According to your power"; Qur'an 4: 47, عَلَى أَدْبَارِهَا "upon the hinder parts thereof" or "hindwards"; Qur'an 22: 11, عَلَى حَرْفٍ "After a way" or "upon the verge" as it were (of religion).

ix) عَنْ "from, away from out of, in spite of, concerning"; Qur'an 2: 48, لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ "One soul shall not avail another". Qur'an 3: 97, فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ "Allah is wealthily independent of the creatures".

x) فِي "in, into, among, about, in company with"; Qur'an 7: 38, ادْخُلُوا فِي مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ "Enter you, in company of the nations which have already passed away"; Qur'an 2: 174, مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ "They swallow into themselves naught but the fire".

xi) مَعَ “with, among”, as in Qur’an 3: 53, فَكُتِبْنَا مَعَ الشَّاهِدِينَ “Then write us down among those who witness” (الشَّاهِدِينَ is in the genitive case).

xii) مِنْ “of, from, on account of”; Qur’an 3: 62, مَا مِنْ إِلَهٍ إِلَّا اللَّهُ “There is no god except Allah”.

xiii) هَذَا مِنْ عِنْدِ اللَّهِ and مِنْ لَدُنْ are compound prepositions, e.g. هَذَا مِنْ عِنْدِ اللَّهِ “this is from Allah”; وَهَبْ لَنَا مِنْ لَدُنْ or لَدَى “at, near, with”. Qur’an 3: 8, وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً “But grant us from Yourself mercy” (كَ “You” is in the genitive case as it is preceded by the preposition). Qur’an 3: 44, وَمَا كُنْتَ لَدَيْهِمْ “and you were not with them”.

2. The Adverbs حُرُوفُ الظَّرْفِ

There are three types of Adverbs: i) Particles of various origin; ii) Indeclinable nouns مُبْنِيٌّ ending in “u”; iii) Nouns in the accusative.

i) Particles of various origin:

a) Interrogative أَمْ , أَمْ the alternative question is followed by أَمْ or أَوْ e.g. Qur’an 2: 6, ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ “Whether you warn them or whether you do not warn them”. هَلْ e.g. Qur’an 13: 16, هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ “Are the blind equal with those who see?”

b) سَ Qur’an 30: 3, سَيَغْلِبُونَ فِي بَضْعِ سِنِينَ “They will soon be victorious within a few years”.

c) لَ i.e. التَّكْثِيرُ لَامٌ affirmative lam, “certainly, surely”, e.g. Qur’an 2: 252, إِنَّكَ لَمِنَ الْمُرْسَلِينَ “Indeed you are one of the Messengers”.

d) **إِنَّ** "certainly, surely, truly". It is used very frequently in the Qur'an. After the hollow verb **قَالَ** "he said" **إِنَّ** is translated "that", e.g. Qur'an 2: 68, **قَالَ إِنَّهُ يَقُولُ** "He said that He says".

أَنَّ "that", always in the middle of the sentence preceding a noun with mansoob, e.g. Qur'an 2: 106, **أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ** "Did you not know that Allah has power over all things?" **أَنَّ** is also attached to pronouns, e.g. Qur'an 2: 46, **وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ** "And that they are to return to Him". **أَنَّ** "that", in the middle of the sentence preceding a Mudari', e.g. Qur'an 2: 26, **أَن يَضْرِبَ مَثَلًا** "To use the similitude". **أَنَّ** and **إِنَّ** in a nominal sentence give it the meanings of the Infinitive or the verbal noun or **مَصْدَرٌ**.

e) **إِنَّمَا** "only"; compound of **إِنَّ** and **مَا**, placed for emphasis, e.g. Qur'an 2: 14, **إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ** "We are only mocking (at them)", Qur'an 9: 60, **إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ** "The obligatory alms are only for the poor...".

f) **أَنَّى** "whence? Where? How? when?" Qur'an 3: 37, **قَالَ يَمْرَيْمُ أَنَّىٰ لَكَ هَذَا** "He said, 'O Maryam, whence comes this to you?'"

g) **أَيَّانَ** "when?" Qur'an 7: 187 and 79: 42, **يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا** "They ask you about the hour, when will be its appointed time?"

h) **أَيْنَمَا** "wherever", **إِلَىٰ أَيِّنَ** "whither?" **مِنْ أَيِّنَ** "whence?" **أَيْنَ** "where?", e.g. Qur'an 2: 148, **أَيْنَ مَا تَكُونُوا** "Wherever you are".

i) **بَلْ** "nay, nay rather, not so, on the contrary, but"; e.g. Qur'an 87: 16, **بَلْ تُوْثِرُونَ الْحَيَاةَ الدُّنْيَا** "Nay (behold) you prefer the life of this world".

j) **بَلَىٰ** "yes". Used in giving an affirmative answer to a negative question,

e.g. Qur'an 7: 172, **أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى** "Am I not your Lord?" They said, 'Yes (You are).'"

k) **ثُمَّ** "there", e.g. Qur'an 2: 115, **فَتَمَّ وَجْهَ اللَّهِ** "There is the Face (Presence) of Allah".

l) **قَدْ**, with Perfect, "now, already, really"; also found in combination with other particles **وَقَدْ**, **لَقَدْ**, **فَقَدْ**; **قَدْ** may sometimes be rendered "frequently", e.g. Qur'an 2: 144, **قَدْ نَرَى تَقَلُّبَ وَجْهِكَ** "We have frequently observed the turning of your face".

m) **كَذَا** "thus" and **كَذَلِكَ** "so, in like manner". It is frequently used in the Qur'an.

n) **كَلَّا** "not at all, by no means".

o) **لَا** "no", **وَلَا** "and not".

p) **لَكِن**, **لَكِن** "but, yet", often with **وَ** prefixed.

q) **لَمْ** "not" and **لَمَّا** "not yet".

r) **لَنْ** "no, never".

s) **لَوْ** "why not", **لَوْ إِن** "not", **مَا إِن** "not indeed". The difference between **لَوْ** and **إِن** is that the latter simply indicates a condition, whilst the former implies that what is supposed either does not take place or is not likely to do so. **إِن** also means "if, verily"; **مَا** "not".

t) **مَتَى** "when" (it is also used as a conjunction); **هُنَالِكَ** "then and there, in that place".

ii) **Indeclinable Nouns Ending in 'u' مَبْنِيٌّ .**

مِنْ فَوْقُ , فَوْقُ "beneath"; مِنْ تَحْتُ , تَحْتُ "afterwards"; مِنْ بَعْدُ , بَعْدُ "above", مِنْ قَبْلُ , قَبْلُ "before"; حَيْثُ , "where", مِنْ حَيْثُ "whence", غَيْرُ "nothing else, only this"; فَحَسْبُ , حَسْبُ "enough, only". These cases are indeclinable only when the adverb does not govern a complement. When it governs a complement then it is declined, e.g. تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ "flowing from beneath them rivers".

iii) **Nouns in the Accusative**

أَبَدًا "ever or never"; أَنفًا "just now, a little while ago"; جَمِيعًا "together", كَثِيرًا "many, much", قَلِيلًا "little, few"; لَيْلًا "by night", نَهَارًا "by day", Qur'an 70: 5, صَبْرًا جَمِيلًا "a beautiful patience".

To the same class belong the following adverbs: حِينَ "at the time of, when"; كَيْفَ "how"; سَوْفَ prefixed to the Imperfect to indicate future; وَحْدَهُ with pronomial suffixes, as وَحْدَهُ "he alone", وَحْدَهُمْ "they alone"; لَأَ "verily, truly"; لَيْتَ "would that"; لَعَلَّ "perhaps".

3. Conjunctions حُرُوفُ الْعَطْفِ

i) وَ "and, also, but, whilst, together", – which connects words and clauses; used for simultaneousness وَأَوُّ الْمَعِيَّةِ e.g. Qur'an 2: 35, أَنْتَ وَزَوْجُكَ أُسْكُنُ الْجَنَّةَ "You inhabit the Paradise together with your wife"; expressing the state الْحَالُ e.g. Qur'an 2: 58, وَأَدْخُلُوا الْبَابَ سُجَّدًا "And enter the gate, prostrating yourselves".

ii) فَ which sometimes unites single words but more usually connects two

clauses. It may be rendered "and so, and thereupon, and consequently, for, so".

iii) ل

(a) لَامُ الْأَمْرِ (order) when preceded by وَ or فَ , the Kasrah is replaced by Sukun, e.g. Qur'an 2: 186, فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي "Therefore let them hearken to Me, and believe in Me".

(b) اللَّامُ النَّاصِبَةُ which governs the Subjunctive mood. Qur'an 3: 127, لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا "That He might destroy some of the kafirs".

iv) إِذْ "when, since", إِذَا "when".

v) أَوْ , أَمْ "or".

vi) أَمَّا followed by فَ , "as for, as regards", e.g. Qur'an 18: 79, أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ "As for the ship it belonged to poor men".

vii) إِنْ and إِمَّا (conditional particles) "if"; وَإِنْ "although"; compounded by لَ , i.e. لَئِنْ "verily if, if indeed".

viii) إِلَّا compound of إِنْ and لَا , "if not, unless, saving, except, but" with a preceding negative, "only"; إِلَّا أَنْ and غَيْرَ أَنْ means, "but". The most important of the exceptive particles.

ix) أَنَّ "that", it is usually before a noun; أَنْ "that", it is usually before Mudari' (see i-d).

x) ثُمَّ "then, thereupon, next", it connects words and clauses, but implies succession after an interval.

xi) حَتَّى "till, until, until that, so that", identical with the Preposition.

xii) عِنْدَمَا "when".

xiii) كَيْ , لَيْ , كَيْلًا govern the subjunctive.

xiv) لَمَّا "after, when".

xv) لَوْ "if".

xvi) مَا with the Perfect "as long as".

xvii) مَتَى "when, whenever".

4. Interjections حُرُوفُ النَّدَاءِ

i) يَا "O!" before nouns without the article يَا مَرِيْمٌ .

ii) يَا أَيُّهَا "O!" before nouns with the article يَا أَيُّهَا النَّاسُ "O people"; يَا أَيَّتُهَا is its feminine, as in Qur'an 89: 27, يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ "O, the self made tranquil".

iii) هَا "Lo! See! There!" هَا أَنْتُمْ هَاؤُلَاءِ "There! You are all these who...!"

iv) حَيَّ "come!" حَيَّ عَلَى الصَّلَاةِ "come to prayer".

v) هَيْتَ "come here!" as at Qur'an 12: 23.

vi) هَيْهَاتَ "far from it!" as at Qur'an 23: 36.

vii) هَلُمَّ "Come here! Bring here!" as at Qur'an 6: 151, and 33: 18.

viii) وَيْلٌ "Woe!" (expression of grief and sorrow) as at Qur'an 104: 1

ix) اَللَّهُمَّ "O Allah!"

Some Particles

The particle إِنَّ is often found with negative force as in Qur'an 6: 57 إِنَّ

إِنَّ لِلَّهِ الْحُكْمَ إِلَّا لِلَّهِ "Surely judgement is only for Allah"; Qur'an 67: 20 إِنَّ

إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ "The unbelievers are only in delusion", Qur'an 11:

51 **My reward rests only with the One Who created me**"; Qur'an 4: 62 **We only meant to promote the good**".

This **إِنْ** is called negative **إِنْ** or **إِنْ النَّافِيَّةُ** which is different from the Conditional **إِنْ الشَّرْطِيَّةُ**.

The simplest interrogative particle is **أَ** which may be prefixed to the word **إِنْ** and to the conjunctions **وَ** ، **فَ** ، **ثُمَّ** ، **إِذَا** as in the following examples:

i) Qur'an 12: 90 **أَأَنْتَ لَیُوسُفُ** "Are you indeed Yousuf?"

ii) Qur'an 2: 77 **أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ** "Do they not know that Allah knows well what they conceal?"

iii) Qur'an 37: 59 **أَفَمَا نَحْنُ بِمَمِيَّتِينَ إِلَّا مَوْتَتَنَا الْأُولَى** "Is it (the case) that we shall not die except our first death?"

iv) Qur'an 10: 51 **أَتُمْ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ** "Would you then believe in it when it actually comes to pass?"

v) Qur'an 37: 16 **أَأَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنْتَ لَمَبْعُوثُونَ** "What! when we die, and become bones, shall we then be raised up again?"

The interrogative particle **هَلْ** introduces questions of a more lively sort as in Qur'an 85: 17 **هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ** "Has the narration of the forces reached you?"; Qur'an 20: 9 **هَلْ أَتَاكَ حَدِيثُ مُوسَى** "Has the narration of Musa reached you?". The particle **هَلْ** cannot be prefixed to a negative clause, nor to a conditional clause, nor to **إِنْ** ، **وَ** ، **فَ** and **ثُمَّ**. It is mostly

repeated as in Qur'an 13:16 هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ "Are the blind and the sighted equal? Or are the darkneses and the light equal?"

Interrogative مَا may be shortened after a preposition and is united in writing with those prepositions e.g. مَا + عَنْ = عَمَّ "about what"; مَا + مِنْ = مِمَّ "from what, of what, whatever"; مَا + فِي = فِيمَا "in which"; مَا + بِ = بِمَا "with what, in what, because".

أَلَا ، لَوْلَا ، أَلَّا are the particles of requiring with urgency or with gentleness and are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it , e.g. Qur'an 13: 7 يَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ "The disbelievers say: 'Why has a sign not been sent down upon him from his Lord'"; Qur'an 2: 118 لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ "If only Allah would speak to us, or a sign come to us".

أَلَا is used in the sense "do not" or "will not" as in Qur'an 24: 22 أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ "Do you not love that Allah should forgive you?"; Qur'an 9: 13 أَلَا تَقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ "Will you not fight a people who broke their oaths?" أَلَا is sometimes used in the same sense as أَلَّا .

مَا and مَنْ are also used with the sense of "somebody, something" e.g.

مَالِي "something which I have"; مَنْ هُنَاكَ "somebody there"; مَنْ قَالَ "one who says". مَا is also used to introduce a clause equivalent to the مُصَدَّرٌ or infinitive, e.g. Qur'an, 12: 80 وَمَا فَرَّطْتُمْ فِي يُوسُفَ "And how (before that) you had failed with regard to Yusuf?" i.e. "...your failing with regard to Yusuf". If added to certain adverbial nouns, it gives them a conditional and general signification, e.g. حَيْثُمَا "wherever", "wherever, whenever", مَهْمَا "whatever".

Interrogative pronouns مَنْ "who?" and مَا "what?" may stand in any one of the three cases, i.e. Nominative, Accusative and Genitive as in Qur'an 20: 17 مَا تِلْكَ بِيَمِينِكَ "What is that in your right hand?" Qur'an 23: 88 مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ "In Whose hand is the Dominion of all things."

وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ "which" is a pronoun, e.g. Qur'an 31: 34 وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ "And no self knows in which land it shall die". Note that here أَيٌّ is مَجْرُورٌ because of the particle بِ and that it acts as الْأَرْضِ and الْمُضَافُ as الْمُضَافُ إِلَيْهِ.

فَأَيُّ "which?" is also an interrogative pronoun, e.g. Qur'an 6: 81 فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ "So which of the two parties has more right to security?"

Sometimes أَيٌّ serves to express astonishment, e.g. Qur'an 7: 185 فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ "In what discourse after this will they then believe?"

The particle وَ which is frequently used an oath, is construed with the genitive of the object sworn by; as وَاللَّهِ ، وَرَبِّ الْكَعْبَةِ ، "by Allah!" and "by the Lord of the Ka'bah!". Particles تَ and بِ are construed like وَ e.g. ، بِاللَّهِ ، تَاللَّهِ "by Allah!"

The Sentence

A. According to construction a sentence is of two kinds:

1. Nominal sentence **الْجُمْلَةُ الْإِسْمِيَّةُ**

2. Verbal sentence **الْجُمْلَةُ الْفِعْلِيَّةُ**

Every nominal sentence consists of two parts, a subject and a predicate.

The subject is either a noun or a pronoun. The predicate is a noun or a verb.

The subject of a nominal sentence is called **الْمُبْتَدَأُ** and its predicate is called **الْخَبَرُ**.

The difference between the verbal and the nominal sentence is that the verbal sentence relates an act or event whereas the nominal sentence gives a description of a person or a thing.

B. According to meanings a sentence is of two kinds:

1. Informative **جُمْلَةٌ خَبَرِيَّةٌ**

2. Declarative **جُمْلَةٌ إِسْتِفْهَامِيَّةٌ** or **جُمْلَةٌ إِنْشَائِيَّةٌ**

The Informative sentence has some kind of news whereas in a Declarative sentence some kind of desire is present or a question is asked.

The Nominal Sentence **الْجُمْلَةُ الْإِسْمِيَّةُ**

The subject **الْمُبْتَدَأُ** of a nominal sentence is always a noun or a pronoun therefore a nominal sentence begins with a noun or a pronoun, e.g. **اللَّهُ**

الْخَبْرُ **وَاحِدٌ** and "Allah is One", **اللَّهُ** is **الْمُبْتَدَأُ** the subject and **وَاحِدٌ** is the predicate. In a nominal sentence, the subject is usually a definite noun **مَعْرِفَةٌ** and the predicate is usually an indefinite noun **نَكْرَةٌ**, but if the subject is a pronoun e.g. **أَنَا يُونُسُ** "I am Yousuf", **ذَلِكَ الْكِتَابُ** "that is the Book" then the predicate may be a definite noun like **يُونُسُ** – which although not beginning with **أَل** is still definite, and this is shown by its lack of tanween – or **الْكِتَابُ** "the book". If the predicate is indefinite the meaning is different, e.g. **ذَلِكَ كِتَابٌ** "that is a book". However, the subject **الْمُبْتَدَأُ** of a nominal sentence does not always have to be definite **مَعْرِفَةٌ** as in the following example:

Predicate

Subject

indefinite noun and adjective

خَيْرٌ مِّنْ مُّشْرِكٍ

وَلَعَبْدٌ مُّؤْمِنٌ

"And surely a believing slave is better than a man who associates (partners with Allah)" Qur'an 2: 21.

In a nominal sentence if the subject **الْمُبْتَدَأُ** is a noun alone then both the subject and the predicate **الْخَبْرُ** are in the Nominative case **مَرْفُوعٌ** e.g. **اللَّهُ** **وَاسِعٌ عَلِيمٌ** "Allah is Infinite, All-Knowing"; either there is a Damma – or two dammahs (i.e. with tanween) – or **وَأَوْ** or **وَأُونَ** e.g. **الرَّسُولُ**, **الرَّسُولُ**, **أَخُو** "brother", or **مُسْلِمُونَ**.

When both the subject **الْمُبْتَدَأُ** and the predicate **الْخَبْرُ** are defined, the pronoun of the third person is frequently inserted between them e.g. Qur'an 31: 26 **إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ** "Allah, He is the Wealthy the

Praiseworthy"; Qur'an 3: 10 **أُولَئِكَ هُمْ وَقُودُ النَّارِ** "those they are the fuel of the Fire".

The third person pronoun is also inserted when the predicate is comparative e.g. Qur'an 28: 34 **وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا** "My brother Haroon, he is far better in speech than I am".

This added pronoun is called the pronoun of separation **الْفَصْلُ** and it is sometimes not required after **إِنَّ** or **أَنَّ** e.g. Qur'an 5: 73 **قَالُوا إِنَّ اللَّهَ** **ثَالِثُ ثَلَاثَةٍ** "They said: 'Indeed Allah is the third of three'."

If a nominal sentence begins with **إِنَّ** or **أَنَّ** then the subject **الْمُبْتَدَأُ** is in the accusative **مَنْصُوبٌ** e.g. Qur'an 103: 2 **إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ** "Indeed man is in loss". The predicate usually remains in the Nominative. However, in the example of this ayah the entire phrase "...in loss" is the predicate.

Word Order

There are two main types of word order in Arabic

1. The Verbal Sentence **الْجُمْلَةُ الْفِعْلِيَّةُ**: The verb comes first

Verb + Subject + Object, e.g.

الْأَسْمَاءَ

a) "the names ⇐

second object

أَدَمَ

Adam

first object

وَعَلَّمَ

⇐ and He taught",

verb & subject,

جَالُوتَ	دَاوُدَ	وَقَتَلَ
b) "Goliath	Dawud	and killed"
object	subject	verb

2. The Nominal Sentence is one which begins with a noun and often it is without a verb. The subject precedes the verb if there is one, e.g.

الَّذِينَ اِشْتَرَوْا الضَّلَالََةَ بِالْهُدَى	أُولَئِكَ
"the people who bought error with guidance"	"Those are"
predicate	subject

In Arabic grammar "Those" is the **مُبْتَدَأٌ** or subject and "the ones who" and what comes after it is considered the **خَبْرٌ** the predicate.

The Parts of a Sentence

1. The Nominal Sentence **الْجُمْلَةُ الْإِسْمِيَّةُ** is one which starts with a noun. In it the subject is called **الْمُبْتَدَأُ** "that with which a beginning is made" and its predicate is **الْخَبْرُ** called "the news" or "the announcement".

2. The Verbal sentence **الْجُمْلَةُ الْفِعْلِيَّةُ** is one which starts with the verb. In it the subject is called **الْفَاعِلُ** "the doer, agent", the verb **الْفِعْلُ** "the doing, action" and the object **الْمَفْعُولُ** "the done" (sometimes **بِهِ الْمَفْعُولُ بِهِ**, **الْمَفْعُولُ مَعَهُ** etc.).

If the Verb is placed first in the sentence it is always in the singular even though the subject may be plural or dual as in Qur'an 7: 88, **قَالَ الْمَلَأُ** "Said the great ones or leaders among his

people who were arrogant". If the subject is a ♀ pl. the preceding verb may either be ♂ or ♀ singular as in Qur'an 12: 30, وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ
"(Some) women in the city said". If the subject is a broken pl. the preceding verb is third person ♀ sing. as Qur'an 2: 74, ثُمَّ قَسَتْ قُلُوبُكُمْ
"Then your hearts became hard"; Qur'an 2: 113, وَقَالَتِ الْيَهُودُ لَيْسَتْ
"The Jews say, the Christians stand upon nothing (have no foundation for their belief)".

Inna إِنَّ

إِنَّ as such has no meaning, it being merely a device to introduce a nominal sentence, e.g. إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ Qur'an 37: 111 **"he is one of Our (Allah's) slaves who believe"**, Qur'an 3: 73 **"Say, 'Indeed the bounty is in the hand of Allah'."** إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ Qur'an, 2: 182 **"Indeed Allah is all Forgiving and Merciful"**.

Note that the subject is mansub, i.e. in the above examples it concludes with a fathah, because of the إِنَّ .

More emphasis is meant when لَ is prefixed to the predicate e.g.

لَإِنَّ الْإِنْسَانَ لِفِي خُسْرٍ Qur'an, 103: 2 **"Indeed man is in loss"**.

Amma أَمَّا

If the subject of a nominal sentence is introduced by أَمَّا the predicate must be prefixed by فَ, e.g.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ Qur'an, 101: 8-9 **"And as for he whose scales are light then he shall be enfolded by an abyss."**

أَمْ مَنْ اسْتَعْنَى فَأَنْتَ لَهُ تَصَدَّى Qur'an, 80:5-6 "As for him who does not feel the need (of Divine Guidance) then you give him attention."

Kinds of Sentences

1. Nominal sentence جُمْلَةٌ اِسْمِيَّةٌ:

It begins with a noun اَللّٰهُ كَرِيْمٌ "Allah is Generous".

2. Verbal Sentence جُمْلَةٌ فِعْلِيَّةٌ :

It begins with a verb اَللّٰهُ كَرَّمَ "Allah showed generosity (to someone)".

3. Adverbial sentence جُمْلَةٌ ظَرْفِيَّةٌ:

Its first part is place and the second part is what is placed in or with it. Its predicate اَلْخَبَرُ, which very often comes first in the sentence (see some of the following examples), may be a preposition with a noun in the genitive case indicating a place.

a) In this case the predicate اَلْخَبَرُ is placed first, e.g. فِي الدَّارِ رَجُلٌ "a man is in the house" literally "in the house is a man".

b) The subject اَلْمُبْتَدَأُ is preceded by an interrogative or negative particle, e.g. اَرَجُلٌ فِي الدَّارِ "is there a man in the house?"

c) The subject اَلْمُبْتَدَأُ is preceded by an affirmative لَ as in لَرَجُلٌ قَائِمٌ "certainly a man is standing".

d) When the subject is a noun of the general significance كُلُّ e.g. كُلُّ كُلٌّ "all is perishing".

Some more examples of the جُمْلَةٌ ظَرْفِيَّةٌ when the predicate is put first:

رَجُلٌ	عِنْدَكَ	اِمْرَاَةٌ	فِي الدَّارِ	مَالٌ	عِنْدِي
Subject	Predicate	Subject	Predicate	Subject	Predicate
"a man is	with you"	"a woman is in	the house"	"I have	wealth"

If there is an adjective in the sentence either order is admissible e.g.

عِنْدِي	رَجُلٌ كَرِيمٌ	رَجُلٌ كَرِيمٌ	عِنْدِي
Predicate	Subject	Subject	Predicate

"an honourable man is with me" or "with me is an honourable man".

4. Conditional sentence جُمْلَةٌ شَرْطِيَّةٌ

It is formed of two sentences; the first sentence is called the condition الشَّرْطُ and the second sentence is called the response الْجَوَابُ or the reward or recompense الْجَزَاءُ; both these sentences are often verbal sentences but sometimes one is verbal and the other is nominal.

The conditional particles إِذَا "when", إِذَا "when", usually introduce the first clause and إِنَّ "if" and فَ "so" and حَتَّى and حَتَّى إِذَا "until" separates the two clauses.

إِنَّ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ

"If you are in doubt as to what We have revealed to Our slave then produce a surah like it" Qur'an 2: 23

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ

"If you give alms openly, it is well" Qur'an 2: 271

When the second clause is a verbal sentence expressing a desire, wish, command or prohibition **إِنْ** begins the first clause and **فَ** separates the two clauses e.g.

إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

"If you love Allah then follow me" Qur'an 9: 80

إِنْ تَسْتَغْفِرْ لَهُمْ... فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

"If you ask forgiveness for them...Allah will never forgive them"

Qur'an 9: 80

إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ

"If his shirt is torn from the front, she has spoken truly" Qur'an 12:26

5. Hypothetical sentence جُمْلَةٌ افْتِرَاضِيَّةٌ

The particle **لَوْ** forms the hypothetical clause. The particle **إِنْ** differs from **لَوْ** in this, that **إِنْ** simply indicates a condition whilst **لَوْ** implies that what is supposed either does not take place or is not likely to do so;

إِنْ تَدْعُوهُمْ لَا يَسْمَعُ دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ

"If you call them, they will not hear your call, and even if they heard it, they would not answer you".

لَوْ is sometimes used optatively, e.g.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ رَبِّهِمْ **"And if you could see them when they are set before their Lord"**

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ **"Each one of them would rather be kept alive a thousand years"**.

Before a nominal clause **لَوْ أَنْ** is generally used. e.g.

Qur'an 3: 30 "تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا" "It (the self) will wish that there might be a great distance between it (the self) and it (the evil it has done)".

6. Restrictive sentence جُمْلَةٌ حَصْرِيَّةٌ:

إِنَّمَا "only" is the most important particle of restriction, e.g.

Qur'an 2: 14 "إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ" "We are only mocking",

Qur'an 9: 60 "إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ" "The obligatory alms are only for the poor ...".

7. Exceptive sentence جُمْلَةٌ اسْتِثْنَائِيَّةٌ:

The most important of the exceptive particle is إِلَّا "except" which is a compound of إِنْ "if" and لَا "not". The exception can be of three kinds:

a) When the thing excepted is placed after the general term and the proposition containing that term is affirmative the exception is put in the accusative e.g. "فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ" "and they drank of it save [except] a few of them".

b) When the thing excepted is placed after the general term and the proposition containing that term is negative or interrogative implying a negation e.g. Qur'an 3: 135 "وَمَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ" "And who shall forgive the wrong actions except Allah?"

c) إِلَّا is sometimes used as تَابِعٌ "a subordinate" when we should rather have expected غَيْرَ "other than" e.g. Qur'an 21:22 "لَوْ كَانَ" "if it were not that"

جُمْلَةً عَطْفِيَّةٌ فِيهِمَا إِلَهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا “If there had been in them [the heavens and the earth] gods besides Allah they would have certainly gone to ruin”.

The exception is put in nominative in (b) and (c).

8. Conjunctive sentence جُمْلَةٌ عَطْفِيَّةٌ :

وَ and فَ are the حُرُوفُ الْعَطْفِ They are the inseparable conjunctions, وَ which connects words and clauses and فَ which sometimes unites single words, e.g. Qur'an 5: 24 فَاذْهَبْ أَنْتَ وَرَبُّكَ “Go therefore you and your Lord”. The ل of command لَامُ الْأَمْرِ when preceded by وَ or فَ its Kasrah is usually dropped, e.g. Qur'an 2: 186 فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي “So let them response to My call and believe in Me”.

9. Adversative sentence جُمْلَةٌ اسْتِدْرَاقِيَّةٌ :

The principle adversative particles are لَكِنْ , لَكِنِّ and بَلْ .

وَمَا ظَلَمُونَا وَ لَكِنِّ and لَكِنِّ are often preceded by وَ e.g. Qur'an 2: 57 وَ لَكِنِّ “And they did not wrong Us but they wronged themselves”. Qur'an 75: 31-32 وَ لَكِنِّ وَ تَوَلَّى “For he neither affirmed [the truth] nor prayed but deemed [the truth] a lie and turned away”.

When introducing a nominal clause, لَكِنِّ requires the subject to be put in the accusative, e.g. Qur'an 2: 102 وَ لَكِنِّ الشَّيَاطِينِ كَفَرُوا “And Suleiman was not unbelieving but the devils were unbelieving”;

whereas لَكِنَّ leaves it in the nominative, e.g. Qur'an 19:38 لَكِنَّ الظَّالِمُونَ "But the wrongdoers are today in manifest error". لَكِنَّ and لَكِنَّ are said to be used to rectify or amend the previous statement.

بَلْ is opposed to either a preceding affirmative or negative proposition, a command or a prohibition, e.g. Qur'an 2: 88 قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللَّهُ "They say, 'Our hearts are impermeably wrapped'; not so! Allah has cursed them for their unbelief".

According to the meanings sentences are of two kinds:

1) Informative جُمْلَةٌ خَبَرِيَّةٌ

which has some kind of news as Qur'an 2: 2 ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ "That is the Book in which there is no doubt".

2) Declarative جُمْلَةٌ اِنْشَائِيَّةٌ

in which some kind of desire is present or a question is asked. The

Declarative Sentence has ten kinds:

1. Order اَمْرٌ as in Qur'an 17: 78 اَقِمِ الصَّلَاةَ "Establish the Salah".
2. Prohibitive نَهْيٌ as in Qur'an 49: 2 لَا تَرْفَعُوا أَصْوَاتَكُمْ "Do not raise your voices".
3. Interrogative اِسْتِفْهَامِيَّةٌ as in Qur'an 2: 140 اَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ "Do you know more or Allah?"
4. Hypothetical or Optative يَأْتِي لِيَتَنِّي كُنْتُ as in Qur'an 78: 40

تُرَابًا "O would that I were mere dust".

5. Probability تَرَجَّى as in Qur'an 33: 63 لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا
"Perhaps the Hour is near".

6. Contract عَقُودٌ as in Qur'an 9: 111 إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ
"Indeed Allah has bought from the Believers".

7. Vocative نِدَاءٌ as in Qur'an 19: 12 يَا حَيُّ خُذِ الْكِتَابَ بِقُوَّةٍ
"O Yahya take the Book with a firm resolve".

8. Supplication as in Qur'an 2: 286 رَبَّنَا لَا تُؤَاخِذْنَا
"Our Lord take us not to task".

9. Oath قَسَمٌ as in Qur'an 21: 57 تَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ
"By Allah I shall surely outwit your idols".

10. Exclamatory تَعَجُّبٌ as in Qur'an 80: 17 قَتَلَ الْإِنْسَانَ مَا أَكْفَرَهُ
"Perish man! How ungrateful he is".

Conditional Sentences

They can be divided into two groups.

1. In which the condition is fulfillable.
2. In which the condition is not or no longer fulfillable.

1. The conditional clause is introduced by *إِنْ* or *إِذْ* "if"

وَأِنْ تَوَلَّوْا فَاَعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ
Qur'an, 81: 40 "And if they turn away then you should know that Allah is your Lord."

وَأِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَلَكُمْ عَمَلِكُمْ
Qur'an, 10: 41 "And if they belie you then say, 'My action is for me and your action is for you'."

وَأِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا
Qur'an, 7: 198 "And if you call them to the guidance they do not hear".

After **إِنْ** the conditional and finite clause are either in the Perfect tense or the majzum (Jussive) mood of the Imperfect tense, e.g. **أَكُنُّ** "may I be" **تَكُنُّ** "may you be".

After **إِذَا** the conditional clause has the Perfect tense and the finite clause has either the Perfect tense or the majzum (Jussive) mood of the Imperfect. **وَأِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا** Qur'an, 10: 12 "And when harm touches man he calls Us." **وَأِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ** Qur'an, 17: 83 "And when We bestow a blessing on man he turns away."

2. The conditional clause is introduced by **لَوْ**, and the finite clause is introduced by **لَ**

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ Qur'an 2: 20 "And if Allah had willed He would certainly have taken away their hearing."

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا Qur'an 7: 176 "And if We had willed, We should have elevated him with it."

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا Qur'an 10: 99 "And if your Lord had willed, certainly whoever is on earth would have believed, all of them together."

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً Qur'an 5: 48; 16: 93; 42: 8 "And if Allah had willed, certainly He would have made you one Ummah."

In the following case **لَوْ** is used as 'that' or **أَنْ**

يَوَدُّ أَحَدُهُمْ لَوْ يَعْمُرُ أَلْفَ سَنَةٍ Qur'an 2: 96 "Each one of them wishes that he lived for a thousand years."

The same construction as that after إِذَا is often found after the following pronouns:

مَا	"what"	مَهْمَا	"whatever"
مَنْ	"who"	كُلْمَنْ	"whoever"
أَيْنَ	"where"	أَيْنَمَا	"wherever"
حَيْثُ	"where"	حَيْثُمَا	"wherever"
كُلَّمَا	"when or whenever"	كَيْفَمَا	"however"

بَاتَ ، ظَلَّ ، أَضْحَى ، أَمْسَى ، أَصْبَحَ ، لَيْسَ ، صَارَ & Its Sisters كَانَ

These verbs act according to the grammar of the nominal sentence; they put the subject which is called **الْمُبْتَدَأُ** in the nominative **مَرْفُوعٌ** and what would be called the object of the verb of a verbal sentence is called the predicate **الْخَبَرُ** and is in the accusative **مَنْصُوبٌ**. The subject in this case is called the noun of Kana **اسْمُ كَانٍ** and the predicate is called the predicate of Kana **خَبَرُ كَانٍ**. The verb **كَانَ** (and all of its 'sisters' except for **لَيْسَ**) can be in the imperfect form as in Qur'an 2: 143. **وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا**. **"The Messenger may be a witness in regard to you"**. **يَكُونُ** is used to indicate the Perfect tense of its news. But when **كَانَ** supplies the place of a logical copula, it requires the predicate to which the being or the existence of the subject refers to be put in accusative e.g. **لِتَكُونُوا شُهَدَاءَ** **"so that you may be witnesses"**.

الْحَالُ is the noun which when used adverbially expresses the state of the subject of the verb الْفَاعِلُ or the object of the verb الْمَفْعُولُ and is always in the accusative مَنصُوبٌ e.g. Qur'an 4: 103 فَاذْكُرُوا اللَّهَ قِيَامًا وَقَعُودًا

“Remember Allah standing and sitting”.

The Verbal Sentence الْجُمْلَةُ الْفِعْلِيَّةُ

The first part of a verbal sentence is always a verb فَعْلٌ which is followed by the agent or فَاعِلٌ or the subject of the verb e.g. جَاءَ الْحَقُّ “The truth came”, here جَاءَ “came” is the verb فَعْلٌ and الْحَقُّ “the truth” is the subject of the verb الْفَاعِلُ; in Qur'an 23: 1 قَدْ أَفْلَحَ الْمُؤْمِنُونَ “The believers have succeeded”, قَدْ أَفْلَحَ “have succeeded” is the verb and الْمُؤْمِنُونَ “the believers” is the subject of the verb الْفَاعِلُ .

The Compound Sentence

A compound sentence is a nominal sentence which contains a verbal sentence.

In a compound nominal sentence الْمُبْتَدَأُ the subject is always contrasted with another الْمُبْتَدَأُ subject not having the same predicate الْخَبَرُ but a different one or even an opposite one, e.g.

Qur'an 2:263 قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى “a kind word and forgiveness is better than charity followed by harm”. Here قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ “a kind word and forgiveness” is the الْمُبْتَدَأُ and its predicate الْخَبَرُ is خَيْرٌ مِنْ صَدَقَةٍ يَتَّبِعُهَا أَذَى “better than charity followed

by harm" this latter containing a further nominal sentence in which **صَدَقَةٌ** "charity" is the **المُبْتَدَأُ** and **يَتَّبِعُهَا أَذَى** "there follows it harm" is its predicate **الخَبَرُ** (the verbal sentence in this compound nominal sentence).

In a compound verbal sentence the emphasis rests solely upon the verb e.g. Qur'an 1: 5 **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** "You alone we worship and You alone we ask for help".

The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles **إِنَّ** or **مَا** called **الْحُرُوفُ الْمَصْدَرِيَّةُ** because the clause which it introduces is equivalent to the **المَصْدَرُ** verbal noun, e.g. Qur'an 2: 184 **أَنْ تَصُومُوا خَيْرٌ لَكُمْ** "that you should fast is good (or better) for you" in which **أَنْ تَصُومُوا** "that you should fast" is equivalent to the verbal noun **صَوْمٌ** "fasting" and is the subject **المُبْتَدَأُ** of the nominal sentence, i.e. "fasting is good (or better) for you". Similarly, in the ayah **فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ** "so marry that which is pleasing to you of women" (Qur'an 4: 3) where the object of the verb is the phrase beginning with **مَا طَابَ** "that which is pleasing".

The inversion of the subject **المُبْتَدَأُ** and the predicate **الخَبَرُ** takes place in a nominal sentence **جُمْلَةٌ اسْمِيَّةٌ** under the following conditions:

a) When the subject **المُبْتَدَأُ** contains a pronoun which refers to a word in the predicate **الخَبَرُ** e.g.

عِنْدَ رَبِّهِمْ	لَهُمْ دَارُ السَّلَامِ
Subject	Predicate

"Theirs is the abode of peace with their Lord" Qur'an 6: 127

b) When the subject **المُبْتَدَأُ** is restricted by **إِلَّا** or **إِنَّمَا** e.g.

إِلَّا اللّٰهُ	وَمَا مِنْ إِلَهٍ
Subject	Predicate

“There is no god but Allah” Qur'an 3: 62

لِلْفُقَرَاءِ	إِنَّمَا الصَّدَقَاتُ
Subject	Predicate

“The zakat is only for the poor...” Qur'an 9: 60

(Without the **إِنَّمَا** it could be **لِلْفُقَرَاءِ الصَّدَقَاتُ**)

c) When the predicate **الخَبَرُ** is an interrogative e.g.

شُرَكَاءُكُمْ	أَيْنَ
Subject	Predicate

“Where are your partners?”

d) When a nominal sentence is preceded by an interrogative or negative particle e.g.

مَعَ اللّٰهِ	أَعْلَهُ
Subject	Predicate

“Is there a god with Allah?” Qur'an 27: 60

أَيُّهَا الْمُرْسَلُونَ	فَمَا خَطْبُكُمْ
Subject	Predicate

“What is your object then O you sent ones?” Qur'an 51:31

إِلَّا اللّٰهُ	وَمَا مِنْ إِلَهٍ
Subject	Predicate

“There is no god but Allah” Qur'an 3: 62